

BALOOCHEE GRAMMAR.

A
GRÁMMAR
OF THE
BALOOCHEE LANGUAGE
AS IT IS SPOKEN IN MAKRÁN (ANCIENT
GEDROSIA), IN THE PERSI-ARABIC
AND ROMAN CHARACTERS.

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TO

COLONEL SIR W. L. MEREWETHER, K.C.S.I. & C.B.,

COMMISSIONER IN CHARGE,

THE FOLLOWING WORK IS RESPECTFULLY

DEDICATED.

INTRODUCTION.

BALOOCHEE is the name which has been given to the language spoken by all the peoples (with the exception of the Brāhōees, who have a language of their own, called Kūrdee or Kurdgālee, which probably belongs to the Scythian group of languages) now inhabiting the tract of country marked Baloochistān in our maps—a tract, it will be perceived, having a length of some 700 miles from East to West, and a breadth in parts of some 300 miles from North to South. The term Baloochee is also applied, and possibly with strict correctness, to the dialects spoken by the tribes inhabiting the Suleimān range of mountains on the Western frontier of British India.

It will hardly appear impertinent if we now

ask whether, the language being the same throughout, any marked peculiarities, in pronunciation, idiom, or in the use of particular words, are met with in different parts of the country? To what group, family or subdivision of languages does this one belong? and is it the original language of the country? also, in what parts is it most purely spoken at the present time? To what race or races do the people who now speak it belong? from whence did those of foreign extraction (if any) come? and when?

To these questions we may answer, that the pronunciation varies slightly in the different districts of Makrān (the Southern and Western portion of Baloochistān), and certain words, or different forms of the same words, are found more or less restricted to certain portions of the country, which peculiarities, together with Syntactical or Idiomatic differences (if the handbooks which have appeared on the subject can be trusted), are so marked in the dialects of the tribes inhabiting the Suleimān

range, as to render them little better than a patois of Baloochee.

As regards the so-called Baloochee language itself, we may say that it is an Aryan tongue of the Iranian group, and appears to be a sister-language to the Pehlavee, one which at any rate branched off from the Old Persian about the same time as the Pehlavee did,¹ and may, I think, be fairly considered an offshoot from the Old Persian, developed in Makrān, and to this extent an original language. How far it has been influenced in its infancy, or later, by the presence or influx into the country of people speaking other tongues, is a question it is unnecessary to discuss here, as it in no way affects the question of its Iranian origin.

As regards the people who now speak it, little is at present known, we do not even know the origin of the name Balooch, its meaning, when it

¹ I am indebted to Dr. Andreas, Professor of Philology in the University of Kiel, a Pehlavee scholar, and an authority on this group of languages especially, for kindly pointing out this relationship between the Baloochee and the Pehlavee.

was first used, or to whom it can with strictness be applied. In the country there are tribes and families (not counting the Brāhōees) of Indian, Persian, Arabian, and Syrian extraction, besides others whose origin is not known; all of them now call themselves Balooch and speak Baloochee. The Syrians say that they were forced to emigrate from the neighbourhood of Aleppo, by the tyranny of the Khālif Yezced I., about the end of the seventh century A.D., in consequence of their having rendered assistance to Hussein, the grandson of Mahomed; and that, having travelled eastwards through Persia, they eventually passed through Makrān into Sind and India, when they were forced, the greater part of them, to take up their abode in the Suleimān range, which they have since inhabited, and the remainder returned at different times to Makrān. The advent of these Syrians into Makrān appears to have taken place about the latter end of the sixteenth or beginning of the seventeenth century, and they are considered, I believe, by some as the

only true Balooch. I do not think so, but shall not dispute the point, being still ignorant of the meaning and derivation of the term Balooch. But this I maintain, that, if the name was their peculiar designation originally, and one unknown in Makrān before their coming—the term Baloochee is a misnomer as applied to the language of Makrān (which should be called Makrānce), and only applicable to the patois of Makrānce spoken by the Rinds, Marces, etc., of the Sulcimān range. For the language of Makrān is both in pronunciation, grammatical construction and idiom, an unmistakable Iranian tongue, and philologically homogeneous in its parts; while that spoken by the tribes of the Sulcimān range is as unmistakably the same language, but imperfectly acquired by them, during their passage through Makrān (they were between twelve and fifteen years in the country), and pronounced by them as Arabs or Syrians might be expected to pronounce it, with the introduction of Semitic gutturals and other sounds foreign to an Iranian.

tongue. We find also in the latter dialect, as might be expected, the addition of many Hindoostanee words not used in Makrān, and a Syntax or Grammatical construction (or the want of one) somewhat startling at times.¹

As regards the precise locality in which the language is now most purely spoken, I cannot venture to speak positively; but the maximum of purity would naturally be looked for in a somewhat central position in the country, and one which has not been much subjected to foreign influences, and is, I think, so found in the speech of the more primitive inhabitants of the mountainous tracts both North and South of the Kej district.

In the following work I have generally adhered to that dialect which appears to me to best show the structure of the language. I have noted

¹ All my remarks on the dialects of the Hill-tribes of the Western Frontier are based on what I gather from the contents of the Baloochee Manuals of Messrs. C. E. Gladstone, Bengal Civil Service, and R. I. Bruce, Assistant Commissioner of Rajanpur. I have no personal acquaintance with these dialects.

and drawn attention to local differences of speech likely to be met with, where such have occurred to me, and trust that little necessary to the acquisition of a fair knowledge of the language, as it is spoken in Makrān at any rate, has been omitted.

E. M.

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BALOOCHEE GRAMMAR.

CHAPTER I.

OF THE ALPHABET.

• (1). The Baloochee language can hardly be called a written one, since all the epistolary correspondence of the people is carried on in Persian, more or less correct, elegant or the reverse, according to the knowledge of it possessed by the scribe. And this notwithstanding the fact that many of the Balooch poets and others keep books in which they write (always in the Persi-Arabic character) the poems they compose or hear. For each one spells after a fashion of his own. Some introduce letters peculiar to the Arabic and Modern Persian, especially in, but by no means restricted to, words derived from the Arabic, thus producing combinations which, if really pronounced according to the powers of the letters employed, they themselves would hardly recognise as Baloochee words: thus, شاعر *shā'ir* 'a poet,' لعب *la'b* 'play,' تصقير

(for تقصير) *taṣṣeer* 'a fault,' تعي *ta'ee* 'thy.' Others simply write the words as they are pronounced in Baloochee: as, شاعر *shā'ir* 'a poet,' لعب *lib* 'play,' تسكير *taskeer* 'a fault,' تى *teii* 'thy;' and this latter system is the one I shall adopt in the following pages. And as in Makrān Baloochee, at any rate, there are no sounds which resemble the proper Arabic sounds of the letters ط, ظ, ض, ص, ذ, ح, ق, غ, ع, ظ, I shall not employ them. (Whether it would not be better to do so in some cases, where the derivation or adoption of a word from the Arabic or Modern Persian is quite clear, and on the understanding that such letters are only tentative of the derivation of a word, and not of its pronunciation, is a point which will admit of argument.)

(2). There are three consonantal sounds which will be represented by the letters ت *t*, ڈ *ḍ*, ژ *ṛ*. They are very nearly the same as those borne by the same letters in Hindostānee.

Note.—These three letters would at first sight appear to be of Indian origin, or still more likely got from the Brâhœ, which language I believe possesses three exactly similar sounds; yet curiously enough they occur in the names of persons who are spoken of in tradition as not having yet entered Makrān at the time referred

to. Perhaps these sounds may be found in some of the dialects of Syria or Kurdistan.

(3). The vowels of the Persian language are hardly, or but very imperfectly, represented in the Semitic character in which it is now written; and in the employment of the Persi-Arabic character for Baloochee, the want of a more extended system of orthographical signs for the different vowel sounds of that language makes itself felt at times. In Baloochee we have of course the three short vowels *a*, *i*, *u*, represented by َ (Fatha), ِ (Kasra), ُ (Damma) in the Persi-Arabic alphabet, and the long vowels ٲ *ā*, ٴ *ee*, ٶ *oo*, with the Persian additions ٲ *ô* and ٴ *ê* (called 'Majhool'). Besides these, there are more or less shut sounds of *a*, *e*, *o*, and I think nasal vowels also. (as in French). In transliteration I shall not, however, in the present work, attempt to give the exact vowels of the Baloochee, but content myself with *a*, *i*, *u*, as the sole representatives of Fatha, Kasra, and Damma. Occasionally, however, ٲ *ô* and ٴ *ê* (Majhool) will be used for what are perhaps rather shorter vowels, but only where it is absolutely essential to the sense that the distinction between these vowels and *u* and *i* should be marked.

(4). What are called the Ma'roof and Majhool

sounds of the long vowels و and ی will be distinguished, as shown in the Table.

(5). In the following Table the system of transliteration which will be used in this work is shown.

ALPHABETICAL TABLE.

LETTERS.	POWER.	SOUND.
ا	<i>a, i, u</i>	depends for its sound on the accompanying vowel.
ب	<i>b</i>	as in English.
پ	<i>p</i>	ditto
ت	<i>t</i>	as in Persian (tongue between the teeth).
ث	<i>t</i>	much as in Hindostānee, but tongue more forward on palate.
ث	<i>th and s</i>	generally changed to س; is sometimes pronounced as in Persian, and sometimes as in Arabic.
ج	<i>j</i>	as in English.
چ	<i>ch</i>	ditto.
خ	<i>kh</i>	is used, I believe, in some dialects.
د	<i>d</i>	as in English.
ذ	<i>ð</i>	much as in Hindostānee.
ر	<i>r</i>	as in French (with a roll).
ز	<i>z</i>	much as in Hindostānee.

LETTERS.	POWER.	SOUND.
ز	z	as in English.
ژ	zh	ditto, or like 'z' in 'azure.'
س	s	ditto.
ش	sh	ditto.
ف	f	ditto, is generally changed to پ.
ک	k	ditto.
گ	g	the sound of this letter is sometimes peculiar. When final, it is something between 'g' and 'h': not a guttural like the Arabic غ; it is the Old Persian 'gh.' When initial, it is pronounced as hard 'g.'
ل	l	as in English.
م	m	ditto.
ن	n	generally nasal, except before long vowel.
*و	w	as in English.
ه	h	ditto.
ی	y	ditto.

(6). *و and ی movable by ° a short vowel are the consonants represented in the preceding Table. When preceded by a short vowel, they become component parts of a long vowel or diphthong.

(7). ه (*h*), preceded by ا (*a*) Fatha at the end of a word is (with a few exceptions) either not sounded (as in Persian)* or is changed to گ (*g*): as, دیت *decta* or دیتگ *dectag* 'seen,' شت *shura* or شتگ *shutag* 'gone.' In the former case it will not be shown in transliterating.

(8). SHORT VOWELS.

ـَ	<i>a</i>	as in 'America,' or like 'o' in 'ton.'
ـِ	<i>i</i>	„ 'firfish,' 'tin.'
ـُ	<i>u</i>	„ 'bull,' 'pull,' never like 'u' in 'but.'

(9). ء Hamza will be represented by a comma.

(10). LONG VOWELS.

آ or ا	<i>ā</i>	as in 'father,' 'master.'
و	<i>oo</i>	„ 'fool,' 'tool.'
و	<i>o</i>	„ 'hole,' 'roll.'
ی	<i>ee</i>	„ 'thcc,' 'feel.*'
ے	<i>é</i>	„ 'fête,' 'bonté.'

(11). DIPHTHONGS.

و	<i>ow</i>	as in 'howl,' 'cow.'
ی	<i>ei</i>	„ 'height,' 'sleight.'

(12). The Long Vowels and Diphthongs often permutate, آ *ā* being changed to و *oo*, و *oo* to ی *ee*, و *o* to ے *é*, و *ow* to ی *ei*, and vice versâ.

(13). Among the consonants the following are sometimes found interchanged : پ *p*, ب *b*, ف *f* and و *w*; ت *t*, ث *ṭ*, س *s* and د *d*; چ *ch*, ش *sh* and ژ *zh*; ن *n* and ر *r*; ه *h* and گ *g*.

(14). These mutations constitute dialectic peculiarities, and may not be used at pleasure: thus we find بیت *beeta*, بُوتَ *boota*, بیش *beesa* and بیسه *beese* 'become,' and in all the final ه *h* may be changed to گ *g*.

(15). ت *t* final, at the end of Verbs especially, is very commonly dropped. By some persons this clipping of words is much more affected than by others as,

That man's head's big. { *ā marda sar mazanin* } اَمَرْد سَر مَزَنِنتْ
(for *māzanint*)

This is nine. { *ē maneegin* (for *ma-neegint*) } اِه مَنِگِنْتْ

If it ma be. { *agar bibee* (for *bibeet*) } اِگَر بَبِیتْ

I could nt lift it. { *man chis ku naku* (for *chist kut nakut*) } مَن چِسْتْ گُتْ
نَکُتْ

They hte gone. { *ā shutagan* (for *shu-tagant*) } آ شَتِگِنْتْ

He will give you. { *ā tarā dā* (for *dāt*) } آ ترا دات

By him 40 men { *āyā chil mardum* } آیا چل مردم
 were killed. { *kushtagan* (for *kushtagant*) } کُشتگنت

Perhaps he will go. { *balki ā row* (for *rowt*) } بلکه آ روت

It will by no means be. { *bun nabee* (for *na-beet*) } بئن نیبت

He goes about on all fours. { *ā gókó, a kangardee* (for *kant gardeet*) } آ گِکُو کنت گَرْدِیت

When the king died. { *bāḍshāh ki mur* (for *murt*) } بادشاه که مُرت

Have you not seen my camel? (*lit.* has my camel not been seen by you?) { *tow mani ushtir* (for *nadee* (for *na-deet*)) } تو من اشتر ندیت

The final ت *t* of the 3rd person singular Aorist termination (*v. Para.* 79) is rarely pronounced, *ir* for *int* is almost universal; but I am of opinion that in writing the ت *t* should never be omitted, but be left for the reader to pronounce or lip as his taste or other considerations may advise him. *d*, *s*, *š*, *g*, *k* final, are also letters we may expect to find clipped in some dialects.

(16). Words ending in *s h* preceded by a short vowel may be generally pronounced as if they ended in \bar{a} or *ow*, and in the case of nouns may be declined as if they really so ended: as,

Saltpetre.	{ <i>shōra</i> or <i>shōrā</i> or <i>shōrow</i> }	or شورا or شورۃ شورو
Profit.	{ <i>pā,ida</i> or <i>pā,idū</i> or <i>pā,idow</i> }	or پائدا or پائده پائدو
Was or became.	{ <i>beetu</i> or <i>beelū</i> or <i>bectow</i> }	بیت

Note.—In writing, the strict form of the Past Participle ending in *s h* or گ *g* should never, I think, be departed from, to do so would lead to needless difficulty and confusion; but nouns ending in *s h* might perhaps, if so desired, be written as if they ended in \bar{a} or *ow* without inconvenience.

(17). گ *g* or ک *k* may, I believe, be affixed to all nouns (not being foreign words, or of recent adoption) ending in a long vowel: as,

(A) fish.	{ <i>māhee</i> or <i>māheeg</i> }	ماهیگ or ماهی
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CHAPTER II.

OF THE ARTICLE.

(18). In Baloochee there is no Definite Article corresponding to our 'the,' but when the sense requires it, the simple form of the Noun is considered definite of itself.

(19). The Demonstrative Pronouns \bar{a} \bar{a} (or هما *hamā*) 'that,' and \bar{e} \bar{e} (or همے *hamē*) 'this,' when used before nouns, may often be translated 'the': as,

The man who was seen by me. $\left\{ \begin{array}{l} \bar{a} \text{ mard ki man} \\ \text{deeta} \end{array} \right\}$ $\left\{ \begin{array}{l} \text{آ مرد ک من} \\ \text{دیت} \end{array} \right\}$

(20). The Indefinite Article is expressed by adding \bar{e} (Majhool) to the Noun. When the Noun is inflected, the case terminations are affixed to the \bar{e} , which then becomes \bar{ee} (Ma'roof), as it does also when any verbal or other affix is joined to it: as,

I saw a man (lit. by me *man mardē deeta* $\left\{ \begin{array}{l} \text{من مردے} \\ \text{دیت} \end{array} \right\}$ a man, etc.).

A man beat me (lit. by *mardeeū manūrā* $\left\{ \begin{array}{l} \text{مردیا منارا} \\ \text{جت} \end{array} \right\}$ a man, etc.). $\left\{ \begin{array}{l} \text{jata} \end{array} \right\}$

CHAPTER III.

OF NOUNS.

(22). Baloochee Nouns undergo no change of termination corresponding to the various cases of Greek and Latin nouns, but the relation they bear to each other and to other words in a sentence is determined by position, or by syllables or other signs affixed to them; this being understood, the Noun may be shown with these syllables 'in situ' in the usual form of a Declension, and may be said to be declined as follows :

SINGULAR.

Nom.	(a) house	<i>lóg</i>	لوگ
Gen.	of (a) house	<i>lôga</i>	لوگ
Dat.	to (a) house	<i>lôgā lôgārā</i>	لوگا (1) لوگارا (2)
Acc.	(a) house	<i>lóg, lôgā, lôgārā</i>	لوگ - لوگا - لوگارا
Agent, by (a) house		<i>lôgā</i>	لوگا
Voc.	O house	<i>oo lóg</i>	أو لوگ

PLURAL.

Nom.	none	none	none
Gen.	of houses	<i>lógānee</i>	لوگانی
Dat.	to houses	<i>lógān, lógānā</i>	لوگان - لوگانا
Acc.	houses	<i>lógān</i>	لوگان
Agent, by	houses	<i>lógān</i>	لوگان
Voc.	O houses	<i>oo lógān</i>	أو اوگان

Note.—All Nouns are similarly declined, except those ending in *ā* (Ālif), which insert *y* between the word and case endings and the *ān* of the Plural, and take *ei-i* as the sign of the Genitive singular:

(23). (*Nominative*).—The Nominative Singular is used before all tenses of Intransitive Verbs, but before the Aorist tenses only of Transitive Verbs (*v. Agent case, Para. 38*).

(24). There is no Nominative Plural, the want is supplied by using the Nominative Singular with a *Plural Verb*: as,

They will give me { *ā manā nagan, a¹* } آ منا نغن
bread. { *deiant* } دینت
They will beat me. { *ā manūrā janant* } آ منارا جنت

¹ It may be well to note here that *Hamza* is invariably inserted between a word (not ending in a long vowel) and the Aorist it immediately precedes (*v. Para. 117*).

Where ' have those { *ā mard ash kujā* } آ مرد اش کجا
men, come from? { *atkaḡant* } اتکگنت

(25). (*Genitive*).—When two nouns come together, one of which restricts the other in its signification, the restricting noun (or pronoun) is placed first in the Genitive (contrary to the Persian method), and the following noun will be inflected if necessary: as,

That man's head is { *hamā marda sar* } هما مرد سر
large. { *mazanin* } مزینت

The hair of that man's { *ā mardasaramēd* } آ مرد سر رسید
head was cut by me. { *man burita* } من برت

(26). (*Dative*).—The Dative case is marked by affixing *ā* or *ārā* to the simple form of the Noun. In sentences having an Agent case ending in *ā* (as after Verbs of 'giving,' etc., in the Past tenses), the Dative is marked by the affix *ārā*, to prevent ambiguity.

Give a horse to { *ā mardā* (or *mard-* } آ مردا (or مردارا)
, that man. { *ārā*) *apsē bidei* } ایسه بدی

I will give my { *man wati apsā ā* } من وت ایسا آ
horse to that { *mardā* (or *mard-* } مردا (or مردارا)
man. { *ārā*) *deiān* } دیان

Give him a horse { *āyā* (or *āyārā*) آيا (or ايارا) ايسے
apsé bidei بدی

To him by me a *āyārū man* 'apsé آيارا من ايسے داتے
horse was given *dātā* داتے

Note.—In the subsequent pages, that form of the Dative marked by the affix *ā* only will, for convenience sake, be called the '1st form of the Dative.'

(27). The 1st form of the Dative, without a preposition (when the omission of the preposition will give rise to no ambiguity), is used in expressing 'motion to, or from,' and also 'location in, or at' (viz. Dative, Ablative and Locative cases): as,

I went to (or { *man mulkū shuta-* من مُلکا شتگان
left) the town { *gān* (or) شتان)

I came to (or { *man mulkū atkān* من مُلکا اتکان
from) the town { (or) اتکگان)

It is in (or at) *mulkā, in* مُلکائے
the town.

(28). If there is likely to be any doubt as to the meaning of such a sentence, the Prepositions اش or آ *ash* or *ach* (or the abbreviated form چ *chi*) 'from,' پ *pa* 'to,' should be used (they govern the noun in the 1st form of the Dative, v. Prepositions, Para. 143): as,

(32). All Nouns may be summarily divided into two Classes.

1st Class,—consists of proper names, names of places, seasons, etc., which can only be employed *Definitely*: as, Ibraheem, Gwādar, summer.

2nd Class,—consists of all Nouns not belonging to the first class, and which nouns may be used sometimes *Definitely*: as, 'That man' (*i.e.* particular man); *Indefinitely*: as, 'a man' (*i.e.* any one man); *Generically*: as, 'man' (*i.e.* men in general).

(33). A Noun used *Definitely*.

When it is the object of a Transitive Verb in the Aqrīst tenses takes either \bar{a} or $\bar{a}rā$: as,

He will attack \bar{a} Gwādarū (or or) گوادرا
Gwādar. Gwādarū) *jant* گوادرا را

I will beat that man \bar{a} mardā (or } or } من آ مردا
man. mardārū) *janān* } مردارا جنان

This man will } \bar{a} mardā mardā (or } or } اے مرد آ مردا
beat that man. } mardārū) *jant* } مردارا جنان

Note—Specification of kind does not constitute Definiteness: as,

I will eat deer's { man āskē gōsht, a } من آسکی گوشت
flesh. { warān } وران

Specification of property or relationship constitutes Definiteness: as,

I will eat your *man* *tei-i góshṭā* } من تی گوشتا
 meat. *warān* } وران

(34). When used definitely, the Object Noun (or subject) of a Transitive Verb in the Past tenses may be put in either the Nominative form or take the termination *ārā* (the personal pronouns always take *ārā*): as,

He attacked Gwādar { *āyā Gwādar* (or) or آيا گوادر
 (lit. by him Gwādar { *Gwadarārā* } گوادارارا
 was, etc.). *jata* } جت

I beat that man (lit. { *man ā mard* (or) or من آ مرد
 by me that man { *mardārā* } *jata* } مردارا
 was beaten). } جت

This man beat that { *ē mardā ā mard* } آ مرد آ مرد
 man (lit. by this { (or *mardārā*) } مردارا
 man that man, etc.) *jata* } جت or

The king killed that { *bādshāhā ā mard* } بادشاهآ مرد
 man (lit. by the { (or *mardārā*) } کشت
 king, etc.). *kushtag* }

Note.—When a plurality of objects (or subjects) is intended to be expressed (we are referring to Transitive Verbs in the Past tenses), the Noun must not be put in the Plural, but in the *Nominative Singular*, and the *Verb in the Plural* (this rule applies also to the 3rd personal pronouns): as,

He broke my houses { *āyā mani lóg* } آيا من لوگ
 (lit. by him my *próoshtagant* } بروشتگنت
 houses, etc.).

Where are the birds { *hamū murg ki* } هما مرگت که من
 I gave you this *man suhbee* } سہبی تراد اتگنت
 morning? *tarā dāta-* } گوئنت
gant koo,ant

The king killed { *bādshāhū hamū* } بادشاہا هما مرد
 those men. *mardkushtagan* } گشتگنت

I killed them. { *man ā kushtagant* } من آ کشتگنت

(35). A Noun used *Indefinitely*.

When it is the object of a Transitive Verb never takes the terminations *ā* or *ārā*: as,

He will kill a man. { *ā mardē kushee* } آ مردے کُشیت

He killed a man. { *āyā mardē kushta* } آيا مردے کُشت

Kill a few men. { *laht mard bikush* } لہتے مرد بکُش

(36). A Noun used *Generically*.

When it is the object of a Transitive Verb in the Aorist tenses is preferably put in the Nominative form, but may take either *ā* or *ārā*: as,

Men beat men, { *mard mard, a jant* } مرد مردے جنت
 not women. { *janeen, a najant* } جنین نہجنت

The ox eats grass, { *gók kāk, a wart* } گوگ کاد وارت
 not flesh. { *gósht, a nawār* } گوشت نوارت

When it is the object (or subject) of a Transitive Verb in the Past tenses, the Nominative form should be employed ; as,

I have killed men, { *man mard kushta* } من مرد کُشت
 but women never. { *janeen hichbar* } جنین هیچبر
 nakushta نکُشت

(37). The Object of a Verb in the Imperative always takes the termination \bar{a} , unless it is qualified by the numerals 'one,' 'two,' 'three,' etc., the words باز *bāz* 'much,' 'many,' لہتے *lahtē*, چیزے *cheezē*, کچھ *kamukē* 'some, a few,' etc., or has the 'of unity' affixed : as,

Kill one man. { *yāq mardē bikush* } ایک مردے بگش
 Kill two men. { *dō mard bikush* } دو مرد بگش
 Give me drinking- { *manā waragee āpā* } مناورگی آپا بدی
 water. { *bidei* }
 Give me a little { *manā kumukē wa-* } منا کمکے واگی
 drinking water. { *ragee āp bidei* } آپ بدی
 Give me deer's { *manā askee goshtā* } منا آسکی گوشتا
 flesh. { *bidei* } بدی

(38). (*Agent case*).—The Agent case is only used before such tenses of Transitive Verbs, and verbs expressive of 'mental action,' 'bodily ailment,' 'emotion,' as are formed from the Past (Passive) Participle. As already stated (Para. 34, *Note*), the

Object noun (or Subject) of such Verbs, if intended to express a plurality of persons or things, must be put in the simple singular form of the noun, and the Verb in the Plural : as,

The man killed the horse.	{ <i>mardā aps</i> (or <i>ap-</i> <i>sārū</i>) <i>kushta</i> }	or مردا ايس اپسارا) كشت
He beat me.	{ <i>ayū manūrū</i> (or <i>manū</i>) <i>jata</i> }	or آيا منارا منا جت
I beat him.	{ <i>man āyārū</i> (or <i>ā</i>) <i>jata</i> }	من آيارا (آ or) جت
This man beat that man.	{ <i>ē mardā ā mard</i> (or <i>mardūrū</i>) <i>jata</i> }	ē مردا آ مرد or مردار) جت
The woman laughed.	{ <i>jāncenū kandita</i> }	جنينا كندت
He wept.	{ <i>āyū grēta</i> }	آيا گريت
He will weep.	{ <i>ā grēt</i> }	آگريت
The boy coughed.	{ <i>bachikū kulita</i> }	بچکا گلت
He broke my houses.	{ <i>āyū manee lóg</i> <i>prooshtagant</i> }	آيا مني لوگ پروشگنت
This man killed those men.	{ <i>ē mardā hamā</i> <i>mard kushtagant</i> }	ē مردا هما مرد كشتگنت

Note.—The literal translation of the above sentences would be of course 'the horse by the man was killed;' 'I (or 'to me') by him was beaten,' 'by this man that man was beaten,' 'by the woman was laughed,' 'my house by him were broken,' etc.

(39). (*Forms of Nouns*).—Nouns in Baloochee are formed generally as in Persian. The following are a few of the most useful forms :

(40). *An Abstract Noun* is formed from Adjectives by the addition of *ee* : thus, from *شر shar* 'good,' comes *شری sharce* 'goodness'; from *هراب hrāb* 'bad,' comes *هرابی hrabee* 'badness'; from *جُهل juh̄l* 'deep,' comes *جُهلّی juhlee* 'depth'; from *بُرز burz* 'high,' comes *بُرزی burzee* 'height,' etc. etc.

How many cubits deep { *ā chāt chunt* } آ چات چنت
is that well? { *ḍastā juhlin* } دستا جُهلّنت

What is the depth (in { *ā chāt juhlee* } آ چات جُهلّی
cubits) of that well? { *chunt ḍastin* } چنت دستنت

(41). A *noun expressive of unity* is formed by adding *ē* (Majhool) to that form of the Adjective which ends in *īn* : thus, from *شرین sharēn* 'good' is formed *شرینے sharēné* 'a good one'; from *هرابین hrābēn* 'bad' is formed *هرابینے hrābēné* 'a bad one,' etc. etc.

This man is a good one. { *ē mard sharēné* } اے مرد شرینے

This hill is a high one. { *ē kōh burzēné* } اے کوہ بُرزینے

(42). The above is simply a peculiar application of the '*ē of unity*' (v. Para. 20), by which a form of the Adjective, which it would be improper to employ attributively, is converted into a Noun,

and it may be here observed that when the 'é of unity' is attached to an Adjective in the manner just shown, or affixed in the ordinary way to a Noun, and the Verb to which they have relation is the 3rd person singular, present tense, of the Substantive verb 'to be,' the Verbal affix is generally omitted : as,

This man is a { *é mard sharéné* } مرد شرینے
good one.

This is a good { *é sharén mardé* (or *é mardé sharén*) } or (اے شرین مردے) (اے مردے شرین)
man.

(43). If the statement refers to Past time the Verbal affix must not be omitted : as,

Amongst them one { *āhāni tókā yak* } آهان توکا یک
man was good. { *mardé sharat* } مردے شرت

(44). Another useful Noun (or Adjective) denoting 'possession' or 'relationship' is formed by adding نگ, *g* to the Genitive cases of nouns and pronouns (singular and plural)—

•(a).—When the Genitive is marked by \underline{a} (Fatha), the ء (Hamza) of the نگ, *g* becomes ِ *ei*, the \underline{a} (Fatha) entering into the composition of the diphthong : as,

Of the man. *marda* } مرد
The man's. *mardeig* } مردِ یگ

(b).—When the Genitive ends in ee ي , the ء (Hamza) of the نگ , g becomes ئ ê (Majhool) : as,

Of a man.	{ <i>mardee</i> }	مردی
A man's.	{ <i>mardee, êg</i> }	مردیگ
Of him.	{ <i>āhee</i> }	آهی
His.	{ <i>āhee, êg</i> }	آهیگ

(c).—When the Genitive is marked by —i ی (Kasra) after a consonant, the ء (Hamza) of the نگ , g becomes ئ ê , the —i (Kasra) entering into the composition of the long vowel : as,

Of me.	{ <i>manj</i> }	من
Mine.	{ <i>maneej</i> }	منیگ

(d).—When the Genitive ends in —i ی (Kasra) after a diphthong, the ء (Hamza) simply takes the sound of the —i (Kasra) : as,

Of thee.	{ <i>tei-i</i> , <i>tei, ig</i> }	تی تیگ
Of ye.	{ <i>shumei-i</i> }	شمی
Yours.	{ <i>shumei, ig</i> }	شمیگ

(e).—The following examples may prove useful :

This is mine.	{ <i>ê maneejin</i> }	آه منیگنت
That is yours.	{ <i>ā tei-igin</i> }	آ تیگنت
This is his.	{ <i>ê āyee, êgin</i> (or) <i>āhee, êgin</i> }	آییگنت آهیگنت

This is yours.	{ <i>é shumeiigin</i> }	اے شمیگنت
Whose is that?	{ <i>ā keigin</i> }	آ کیگنت
From whose is that?	{ <i>ā ash keigā, in</i> }	آ اش کیگانت
Whose did you regret? (<i>lit. whose arrived to you?</i>)	{ <i>keig tarā ra-sita</i> }	کیگ ترا رست
I got his.	{ <i>āyce, ég manū rasita</i> }	آییگ منا رست
I gave him mine.	{ <i>man wateeg āyārū dāta</i> }	من وتیگ آیارا داتہ
This is the man's.	{ <i>mardeigin</i> }	اے مردیگنت
This is a man's.	{ <i>é mardeo, égin</i> }	اے مردییگنت
This house is the king's.	{ <i>é lóg bādshā-heigin</i> }	اے لوگ بادشاہیگنت
This house is a king's.	{ <i>é lóg bādshā-hee, égin</i> }	اے لوگ بادشاہییگنت

Note.—For the non-pronunciation of the final ت *t*, v. Para. 15. Some persons nearly always pronounce it, but, as said before, it is usually dropped.

(45). Another useful Noun (or Adjective) is formed by adding *ee* to the Infinitive of the

Verb, and denotes 'capability,' 'fitness,' 'immediate prospective action': as,

This is drinking water { *é waragee āpé* } اے ورگی آپ
(viz. fit for drinking). { } (viz. fit for drinking).

This water is fit for { *é āp warageegin* } اے آپ
drinking (drinkable). { } ورگیئت

I am about to die { *man miragee, ān* } من مرگیان
(dying). { (or *mirageegān*) } (or مرگیگان or)

I am about to go (en { *man rowagee, ān* } من روگیان
the point of going). { (or *rowageegān*) } (or روگیگان or)

Note.—For the addition of گ *g*, v. Para. 17.

(46). (*Gender*).—The names of animals are mostly rendered masculine or feminine by the Adjectives نرین *narén* 'male,' or مادگین *mādagén* 'female': as,

This is a cow, not { *é mādagén góké* } اے مادگین گوکے
a bull. { (or *gōkee, in*) } (or گوکیئت)
{ *naréné neiin* } نرینے نیین

That is a male, not { *ā naréné māda-* } آ نرینے مادگینے
a female. { *géné neiin* } نہینے

(47). A few have separate names for the male and female : as,

(A) cock.	{	<i>kurós</i>	}	کروس
(A) hen.	{	<i>nikénk</i>	}	نکینک

(A) male Ibex.	{	<i>pāchin</i>	}	پاچین
(A) female Ibex.	{	<i>buz</i>	}	بُز
(A) ram.	{	<i>gurānā</i>	}	گُراند
(A) ewe (wild).	{	<i>gaīl</i>	}	گَد

(48). Some have also generic names : as,

(A) goat (any goat).	{	<i>pas</i>	}	پَس
(A) sheep (any sheep).	{	<i>mēsh</i>	}	مِیش
(A) camel (any camel).	{	<i>ushtir</i>	}	اُسْتِر

CHAPTER IV.

OF ADJECTIVES.

(49). Adjectives in Baloochee are indeclinable, and may be divided into two classes.

1st Class,—those whose primary form is an Adjective, and the Abstract Noun which may be formed from it by the addition of *ee* (v. Para. 40) the resultant: as, شر *shar* 'good,' شری *sharee* 'goodness'; وش *wash* 'sweet,' وشى *washee* 'sweetness.'

2nd Class,—those which are derived from Nouns.

(50). Adjectives may be considered to possess two forms (except those mentioned in Para. 60).

1st or primary form, of Adjectives of the 2nd class, is the Noun itself: as دار *dār* 'wood' or 'wooden.'

2nd form is formed by adding the syllable *ên* to the 1st form: as, شر *shar* and شریں *sharên* 'good'; دار *dār* and داریں *dārên* 'wooden.'

(51). *Adjectives in Construction* are always put in the 2nd form, and generally precede the noun they qualify: as,

That good man. { *ā sharén mard* آ شرین مرد
 This wooden table. { *é dārén méj* اے دارین میج

(52). They may follow when in construction with a noun restricted to unity : as,

This is a wooden table. { *é méjé dārén* (or *é dārén méjé*) } or) اے ماحد د رین (اے دارین میجے)
 That is a good man. { *ā mardé sharén* (or *ā sharén mardé*) } or) آ مردے شرین (آ شرین مردے)

(53). It will be remembered from Para. 42 that the Verbal Affix *int* 'is' should not be added in sentences like the above (Para. 52), and this appears an appropriate place to remark that it is to the 2nd form of Adjectives of the 1st class only that the *é* of unity may be attached, as described in Paras. 41, 42. As regards Adjectives of the 2nd class, it is to the 1st form (viz. the Noun itself) that the *é* is added : as,

This man is a good one. { *é mard sharéné* } اے مرد شرینے
 This table is a wooden one. { *é méj dārē* } میجے دار

My horse was formerly a good one, now it is bad. *owwalū mani āps* اولہ من اپس
sharéné beeta
hane hrābin ہنی ہراہنت

Formerly your house { *owwalā tei-i lóg* } آلا تی لوگ
 was a mat one, now { *tagardé beeta* } تگر دی بیت
 it is a mud (or { *hanee bānin* } هنی باننت
 stone) edifice.

(54). *An Adjective in Apposition* (viz. used attributively) must always be put in the 1st or primary form : as,

Those men are good. { *ā mard sharant* } آ مرد شرنت
 These tables are { *é méj dārant* } ای میج دارنت
 wooden.

(55). (*The Comparative*).—The Comparative is formed by adding تر *tir* to the Positive : as, شر *shar* ‘good,’ شرتر *shartir* ‘better’; دراج *drāj* ‘long,’ دراجتر *drājtir* ‘longer’; ریک *rêk* ‘sand,’ ریکتر *rêktir* ‘sandier.’

(56). The noun against which the comparison is made is put in the 1st form of the dative, with or without the preposition اش *ash* or ایچ *ach* (or the abbreviated form چ *chi*) ‘from,’ ‘than’ : as,

This man is better { *é mard chi ā* } ای مرن چ آ
 than that man. { *mardā shartirin* } مردا شرترنت
 This way is longer { *é rāh chi ā rāhā* } ای راه چ آ راها
 than that. { *drājtirin* } دراجترنت

(57). The primary forms of a few Adjectives undergo a slight change in forming the Comparative: as, *مزن* *mazan* 'great,' *مستر* *mastir* 'greater'; *کسان* *kasān* 'small,' *کستر* *kastir* 'smaller'; *بُرز* *burz* 'high,' *بُستر* *bustir* and *برزتر* *burztar* 'higher'; *بز* *baz* 'dense,' *بستر* *bastir* 'denser.'

(58). (*The Superlative*).—The Superlative is expressed by using the comparative and qualifying the Noun against which the comparison is made by the adjective *دُرستین* *drustēn* 'all'; such noun will of course appear in the Plural (1st form of the Dative). When no noun is expressed, the Dative (1st form) Plural of *دُرست* *drust* 'all' is used: as,

This is the best	{ <i>é chi drustēn mar-</i>	دُرستین
of men.	{ <i>dumān shartirīn</i>	مردمان شترتَرین
This is the best	{ <i>é chi drustān</i>	اے چہ درستان
of all.	{ <i>shartirīn</i>	شترتَرین

(59). *Very* 'bad,' 'good,' etc., is expressed by still further 'qualifying' the already qualified noun, or the Adjective if in Apposition to the noun, by the adjective *سک* *sak*, *سکین* *sakīn* 'hard,' 'very,' 'excessive': as,

That very good	{ <i>ā sakēn sharēn mard</i>	آسکین شَرین
man.		مرد

This water is very { *é āp sak washin* } اے آب سکت
sweet. ° } وشنت

(60). Adjectives which in English end in 'ly,' 'ish,' as 'princely,' 'childish,' are expressed in Baloochee by the Genitive of the noun to which the *é* of unity has been attached (v. Para. 21): as,

This is a princely { *é bādshāhee tamboo, é* } اے بادشاہی
tent. { } تنبوئے

This is a childish { *é bachakee habré* } اے بچکی
specch. { } ہبرے

CHAPTER V.

OF PRONOUNS.

(61). (*Personal Pronouns*).—The Personal Pronouns differ slightly from nouns in their mode of inflection. They are declined as follows :

• SINGULAR 1ST PERSON.

Nom.	I	<i>man</i>	من
Gen.	my	<i>man-i</i>	منـ
Dat. & Acc.	me, to me	<i>manā, manārā</i>	منا - منارا
Agent,	by me	<i>man</i>	من

PLURAL 1ST PERSON.

Nom.	we	<i>mā, amā</i>	ما - اما
Gen.	our	<i>mei-i, amei-i</i>	مى - امى
Dat. & Acc.	us, to us	<i>mārā, amārā</i>	مارا - امارا
Agent,	by us	<i>mā, amā</i>	ما - اما

• SINGULAR 2ND PERSON.

Nom.	thou	<i>tow</i>	تو
Gen.	thy	<i>tei-i</i>	تى
Dat. & Acc.	thee, to thee	<i>tarā, tarārā</i>	ترا - ترارا
Agent,	by thee	<i>tow</i>	تو
Voc.	O thou	<i>oo tow</i>	اوتو

PLURAL 2ND PERSON.

Nom.	ye	<i>shumā</i>	شُما
Gen.	your	<i>shumei-i</i>	شُمَیْ
Dat. & Acc.	you, to you	<i>shumārū</i>	شُمارا
Agent,	by you	<i>shumā</i>	شُما
Voc.	O ye	<i>oo shumā</i>	اَوْ شُما

SINGULAR 3RD PERSON.

Nom.	he	<i>ā</i>	آ
Gen.	his	<i>ā, ee, āyee, āhee</i>	آئی - آیی - آھی
Dat. & Acc.	him, to him	<i>ā, āyā, āyārū</i>	آ - آیا - آیارا
Agent,	by him	<i>āyā</i>	آیا

PLURAL 3RD PERSON.

Nom.		none.	
Gen.	their	<i>āhāni</i>	آهان
Dat. & Acc.	them, to them	<i>āhān, āhānārū</i>	آهان - آهانارا
Agent,	by them	<i>āhān</i>	آهان

Note 'a.'—The form *āyān* آیان is also used.

Note 'b.'—It appears to be generally permissible, when two vowels come together in a word, or, to speak more correctly, are only separated by ء (Hamza), to insert ا between them in place of the ء (Hamza). If, however, the latter of two such vowels belongs to a *Verbal* in-

flection, \dot{y} and not h must be substituted for the ـ (Hamza). This will be clearly seen in the conjugation of the Verb. h may also be generally prefixed to a word commencing with \dot{a} (Alif), the \dot{a} (Alif) of course being dropped: as, آنچو *anchoo* or هانچو *hanchoo* 'so.'

(62). (*Postpositions*).—There are two Pronominal postpositions of the 3rd person, in common and continual use, in all dialects of Baloochee, viz. ـ (singular) and ـش *ish* (plural). •

(63). They are affixed to the Verb (in the Aorist or cognate tenses) of a sentence whose object is that of a previous sentence, and which has been already expressed: as,

If I see the man	<i>ā mard mani lōgā</i>	$\left. \begin{array}{l} \text{آ مرد من} \\ \text{اگر من} \\ \text{گندانے} \\ \text{من} \\ \text{کشانے} \end{array} \right\}$
who came into	<i>atk agar man,a</i>	
my house, I	<i>gindānē man,a</i>	
will kill him.	<i>kushānē.</i>	

If I see your	<i>man tei-i āpsān,a</i>	$\left. \begin{array}{l} \text{من تی اِپسان} \\ \text{گندان من} \\ \text{گیرانیش} \end{array} \right\}$
horses, I will	<i>gindān man,a</i>	
seize them.	<i>girānish</i>	

(64). They are also used in place of the Agent Noun, when having been once expressed it is undesirable to repeat it. They may be also used when, the Agent Noun not having been expressed, the person or persons referred to are known from

the context: and, again, still more vaguely, to denote the Agent or Agents without exactly specifying 'who' or 'what,'—*—e* is then equivalent to 'by him,' 'by her,' 'by it,' and *is/h* to 'by them.'

(65). These Postpositions may be affixed to the Verb or to its object; or, in the case of a Compound Verb, to the Noun (or Adjective) which enters into its composition, indifferently.

(66). When these Postpositions are affixed to a word ending in *ā* (as, for instance, a noun in the Dative or Accusative case), the *ā* coalesces with the vowel of the postposition to form the diphthong *ei* or *ei*: as,

A blind man took a	<i>kóreeā chirūgē das-</i>	کوریا چراگے دستا
lamp in his hand	<i>tā gipt ó jahlage</i>	گپت و جهلگے
and put a water-	<i>baīdū kūtagé (or</i>	بڈا کتگے (or)
pot on his back.	<i>baīdei kūt)</i>	بڈی کت (کت)

He hung it on his	<i>wati ushtira guīā</i>	وت اُشتر گُتا
camel's neck	<i>lónjān kūtagé or</i>	لونجان کتگے (or)

Do.	<i>wati ushtira guīei</i>	وت اُشتر گُتی
	<i>lónjān kūt or</i>	لونجان کت (or)

Do.	{ <i>wati ushtira guīā</i> }	وت اُشتر گُتا
	{ <i>lónjāné kūt</i> }	لونجانے کت

(67). These Postpositions are also sometimes used to express the Genitive and Dative, as in the following examples :

If he does so again { *agar ā digar barē* } اگر آ دگر برے
 I will attack and { *chush, a kant mālei* } چُشء کنت
 carry off his cattle. { *janrēn ō barān* } مالی جنان وبران

I will destroy { *lōgeish, a prooshān* } لوگیشء پروشان
 their house. }

Give him your { *tow wati ushtirei* } تو وت اُستری
 camel. { *bidei* } بدی

Give him leave. { *ruskatē bidei* } رُسکته بدی

We will give them { *mā, ish, a dei-in* } ماڻشء دین

To her was a son. { *bachikē beetagē* } بچکے بیتگے

With him was { *digar mardumē gō-*
 another man. { *natē* } دگر مردمے گونته

All the property { *drustēn māl gōnatē* } درستین مال
 with him was { *burtagantish* } گونته برتگنتیش
 carried off by them }

(68). Besides these two Postpositions of the 3rd person there is a Postposition *un* of the 1st person (singular and plural), and a Postposition *it* of the 2nd person (singular and plural); but in some dialects they appear to be rarely employed,

though in others I believe common enough, they appear to be used in the same manner as the Postpositions *ے* *ē* and *ش* *ish*: as,

Last night the thieves { *dōshēē dūzun* } دوشی دزن
were caught by me. { *giptagant* } گپتگنت

By you I was driven { *manit galēt* } مینت گلینت
away { }

My brothers were { *mani brātīt* } من براتیت
killed by you. { *kushtagant* } کشتگنت

Had two crows been { *agar dō gurā-* } اگر دو گراگت
seen by you? { *git bideetēn* } بدیتین

You were made happy { *dō rōchā tarā* } دو روچا ترا
by me for two days. { *washdilunkuta* } وشدالن کتہ

My camel was given { *wati ushtirun* } وت اشرتُن داتہ
by me. { *dātā* }

To whom was your { *wati ushtirit* } وت اشرت
camel given by you? { *keiārā dātā* } کیارا داتہ

They were seen by me. { *dectagantun or* } or دیتگنتن
{ *deetantun* } دیتنتن

(69). (*Demonstrative Pronouns*).—The Demonstrative Pronouns *ے* *ē* 'this' and *آ* *ā* 'that,' when used before nouns, are indeclinable; when used

alone as representatives of nouns, they are declined as follows :

SINGULAR.

Nom.	this		اے
Gen.	of this	<i>ishee</i>	اِشی
Dat.	to this	<i>isheeū isheeārā</i>	اِشیا - اِشیارا
Acc.	this	<i>ē, isheeā, isheeārā</i>	اے - اِشیا - اِشیارا
Agent,	by this	<i>isheeū</i>	اِشیا

PLURAL.

Nom.		none	
Gen.	of these	<i>ishāni</i>	اِشان
Dat.	to these	<i>ishān, ishānā</i>	اِشان - اِشانا
Acc.	these	<i>ishān</i>	اِشان
Agent,	by these	<i>ishān</i>	اِشان

(70). The Demonstrative Pronoun \bar{a} 'that' is declined exactly like the personal pronoun \bar{a} 'he' in both singular and plural. It would therefore be superfluous to reproduce it here.

This good man.	{ <i>ē sharēn mard</i> }	اے شرین مرد
This is a good man.	{ <i>ē sharēn mardē</i> }	اے شرین مردے
These are good men.	{ <i>ē sharēn mardan</i> }	اے شرین مردنت
Those are bad.	{ <i>ā hrābant</i> }	آ ہرابنت

(71). The particle of particularisation هم *ham* 'same,' 'very,' is so commonly prefixed to the

Demonstratives as to have lost the emphasis it was doubtless once intended to give.

That man is good, { *hamā mard sharin* هما مرد شریفت
this is not. { *hamē slar nein* همه شرینیت

Note.—اے *ē* of course drops initial ا (Alif) and آ *ā* its ~ (Madda) when هم *ham* is prefixed to them.

(72). (*Reflective Pronouns*).—The Reflective Pronoun وات *wat* 'self,' when used before nouns, is indeclinable; when used as the representative of a noun or pronoun, it is declinable in the singular only, as follows :

Nom.	self	<i>wat</i>	وات .
Gen.	of self	<i>watī</i>	
Dat.	to self	<i>watā, watārā</i>	وتا - وتارا
Acc.	self	<i>wat, watā, watārā</i>	وت - وتا - وتارا
Agent, by self	<i>wat</i>		وت

(73). The following examples will show the manner in which it is employed :

He came himself. { *ā wat atka* آیت اٹک
I will give it to *āyā man wat tarā* آیا من وات ترا
you myself. *deiān* دیان
Look at yourself *tow watā bichār* تو وتا بچار چتور
and see what sort. *chitowr mardee, ē* مردیے
of man you are.

I will destroy my { *man. wati logā* لوگا
house. { *próshān* , پروشان

All their own { *āhānwatidrustén* } آهان
people have been { *mardum kush-* } ذروستين مردم
killed by them. { *tagan* } کشتگفت

He has killed all { *āyā wati drustên* } آیاتِ درُوستین
his own brothers. { *brāt kushtagant* } براتِ کُشتگنت

I am alone. . { *man ee6kū watān* } من إيوكا وتان

This is mine own. { é mani wateegin } اے من و تیگنت

(74).—جند *jind* 'body,' 'person,' is sometimes used to express 'self': as,

He came himself. { *āhee jind atka* } آہی جند اٹک

I came myself. { *mani jind atka* } من جند اٹک

(75). (*Relative Pronouns*).—The Persian connective particle *ke* 'that,' 'that which,' 'he who,' which does duty for the relative pronouns in that language, is used in pretty much the same manner in Baloochee. In some districts, however, it is very generally dispensed with altogether: as,

The man whom I saw was on the top of the hill. $\left\{ \begin{array}{l} \bar{a} \text{ mard } (ki) \text{ man} \\ deeta \text{ kōṣha } sarā \\ beeta \end{array} \right\} \begin{array}{l} \text{آ مرد (ک) من} \\ \text{دیت کوṣه سرا بینہ} \\ \text{۔} \end{array}$

The man who told me was a good man. $\left\{ \begin{array}{l} \bar{a} \text{ mardā} (ki) \text{ man-} \\ \bar{a} r \bar{u} g w a s h t a \text{ sharēn} \\ mardē beeta \end{array} \right\}$ آ مردا (ک) منارا
گوشت شیرین مردے
بیت

This is the man who was beaten by me. $\left\{ \begin{array}{l} \acute{e} \text{ hamā} \text{ martlin} (ki) \\ \text{man jata} \\ \text{"} \end{array} \right\}$ اے ہما مردنت
(ک) من جتہ

This is the horse I wanted. $\left\{ \begin{array}{l} \acute{e} \text{ hamā} \text{ apsin} (ki) \\ \text{man lōtita} \end{array} \right\}$ اے ہما اپسنت
(ک) من لوئتہ

The horse I want is now in the town. $\left\{ \begin{array}{l} \bar{a} \text{ apsū} (ki) \text{ man, a} \\ \text{lōtān hānee mul-} \\ \text{kā, in} \end{array} \right\}$ آ ایسا (ک) من
نوٹان ہنی
ملکائنت

Where are the birds I gave you this morning? $\left\{ \begin{array}{l} \text{hamā} \text{ murg} (ki) \text{ man} \\ \text{suhbā} \text{ tarā} \text{ dātagant} \\ \text{hānee koo, ant} \end{array} \right\}$ ہما مرگ (ک) من
سہبا ترا داتگنت
ہنی کوئنت

Where is the bird I gave you yesterday? $\left\{ \begin{array}{l} \bar{a} \text{ murg} (ki) \text{ man} \\ \text{seek} \text{ tarā} \cdot \text{dāta} \\ \text{hānee koo, in} \end{array} \right\}$ آ مرگ (ک) من
زیک ترا داتہ
ہنی کوئنت

(76). (*Interrogative Pronouns*).—The Interrogative Pronouns are *kei* 'who?' *chi* 'what?' *kujām* 'which?' *chunt* 'how much?' 'how many?' *kadee* 'when?' to which may perhaps be added *koo* or *kujā* or *kujāngó* 'where?' When prefixed to nouns, they are

indeclinable; when used singly, they are declined as follows :

SINGULAR.

Nom.	who?	} <i>kei</i>	کي
	what?		
Gen.	of whom?	<i>kei-i</i>	کي
Dat.	to whom?	<i>keiā, keiārā</i>	کيا - کيارا
Acc.	who? etc.	<i>kei, keiā, keiārā</i>	کي - کيا - کيارا
Agent,	by whom?	<i>keiā</i>	کيا

PLURAL.

Nom.		none	
Gen.	of whom?	<i>keiigāni</i>	کيگان
Dat. &	} whom?	<i>keiigān</i>	کيگان
Acc.			
Agent,	by whom?	<i>keiigān</i>	کيگان

SINGULAR.

Nom.	what?	<i>chi</i>	چه
Gen.	of what?	<i>chee</i>	چي
Dat.	to what?	<i>cheeā, cheeārā</i>	چيا - چيارا
Acc.	what?	<i>chi, cheeā, cheeārā</i>	چيا
Agent,	by what?	<i>cheeā</i>	حما

There is no Plural.

SINGULAR.

Nom.	which?	<i>kujām</i>	کُجَام
Gen.	of which?	<i>kujāmee</i>	کُجَامِی
Dat.	to which?	$\left\{ \begin{array}{l} kujāmæū, kujā- \\ meeārū \end{array} \right\}$	کُجَامِیَا کُجَامِیَارَا
Acc.	which?	$\left\{ \begin{array}{l} kujām, kujāmeeā, \\ kujāmeeārū \end{array} \right\}$	کُجَام - کُجَامِیَا کُجَامِیَارَا and
Agent,	by which?	<i>kujāmeeā</i>	کُجَامِیَا

PLURAL.

Nom.		<i>nong</i>	
Gen.	of which?	<i>kujāmāni</i>	کُجَامَانِ
Dat. &	$\left\{ \begin{array}{l} \text{which? to} \\ \text{which?} \end{array} \right\}$	<i>kujāmān</i>	کُجَامَانِ
Acc.			
Agent,	by which?	<i>kujāmān</i>	کُجَامَانِ

Note.—The forms کُتَام *ktām*, کُدَام *kudām*, کُجَان *kujān*, کُتَان *kutān*, کُدَان *kudān*, are also met with.

By which man were	$\left\{ \begin{array}{l} kujām mardā tarā \\ jata \end{array} \right\}$	کُجَام مَرْدَا تَوَا جَتَا
you beaten?		
To which house are	$\left\{ \begin{array}{l} kutān lōgā rowē \\ tow \end{array} \right\}$	کُتَان لَوِگَا رَوِے تَوِے
you going?		

SINGULAR.

Nom.	how much? etc.	<i>chunt</i>	چُنْت
Gen.	of etc.	<i>chunta</i>	چُنْتِ

Dat.	to etc.	$\left\{ \begin{array}{l} chuntā, chunt- \\ ārā \end{array} \right\}$	چنتا - چنتارا
Acc.	how many? etc.	$\left\{ \begin{array}{l} chunt, chuntā, \\ chuntārā \end{array} \right\}$	چنت - چنتا چنتارا and
Agent,	by how many?	<i>chuntā</i>	چنتا

There is no Plural.

•(77). There is also an idiomatic way of expressing the plural of *kei* 'who?' چہ *chi* 'what?' کجام *kujām* 'which?' etc., by a reduplication of the singular, the connective particle, *o* being generally inserted, as will be seen from the following examples:

By whom were you beaten?	$\left\{ \begin{array}{l} keiā tarā jata \end{array} \right\}$	کیا ترا جت
By what man were you beaten?	$\left\{ \begin{array}{l} kujām mardā tarā \\ jata \end{array} \right\}$	کجام مردا ترا جت
Which man did you beat?	$\left\{ \begin{array}{l} kujām mard tow \\ jata \end{array} \right\}$	کجام مرد تو جت
Whose house is this?	$\left\{ \begin{array}{l} é kei-i lógin \end{array} \right\}$	اے کی لوگنت
This house whose is it?	$\left\{ \begin{array}{l} é lóg kei-igin \end{array} \right\}$	اے لوگ کیگنت
Who(pl.) beat you?	$\left\{ \begin{array}{l} keiā o keiā tarā \\ jata \end{array} \right\}$	کیا وکیا ترا جت

- Whose (pl.) are those houses? { *é lóg kei-i ó kei-igant* } اے لوگ کی و کیگنت
- Who was beaten? { *kei janag beeta* } کی جنگ بیت
- Who were beaten? { *kei ó kei janag beeta* } کی و کی جنگ بیت
- Which was beaten? { *kujām janag beeta* } کجام جنگ بیت
- Which were beaten? { *kujām ó kujām janag beeta* } کجام و کجام جنگ بیت
- Which beat you? { *kujāmeeū tarājata* } کجامیہا ترا جت
- How many beat you? { *chuntā tarā jata* } چنتا ترا جت
- Whom did it bite? { *kei ó kei gasitê* } کی و کی کستے

CHAPTER VI.

OF VERBS.

(78). Before entering upon the Conjugations of Verbs, it is advisable to first give the Personal Terminations. These I shall divide into 'Aorist Terminations' (including Present and Future) and 'Past Terminations.'

(79). These terminations, besides being employed in the formation of the different Tenses of Verbs, are also attached to Nouns, Pronouns, Adjectives, etc., and are then equivalent to the Aorist and Past tenses of the substantive Verb 'to be.' (The student may, if he likes, consider them, as well as all terminations affixed to the Roots of Verbs, as parts of an imaginary Verb *اگ* *ag* 'to be,' v. Appendix A.)

AORIST TERMINATIONS.

SINGULAR.

1st Pers.	am	<i>ān</i>	آن
2nd „	art	<i>ē</i> or <i>,ē</i>	تے or ے
3rd „	is	$\left\{ \begin{array}{l} \textit{eet} \text{ or } ,\textit{eet} \text{ and} \\ \textit{int} \text{ or } ,\textit{int} \end{array} \right\}$	یت or یتیت یت or یتیت

PLURAL.

1st Pers.	are	<i>in</i> or , <i>in</i>	ن or قِن
2nd „	are	<i>it</i> or , <i>it</i>	ت or يَت
3rd „	are	<i>ant</i> or , <i>ant</i>	ت or نَت

(80). In some dialects, as might be expected from what is stated in Paras. 12, 14, the termination of the 1st person singular (آن *ān*) becomes وُون *oon* or يِين *een*. Thus we may hear both :

I will go. { *man, a rowān* and } من * رَوَان and من * رَوُون
 { *man, a rowoon* and } من * رَوِين
 { *man, a reicen* }

I may be. { *man, a bān* and } من * بَان and من * بِيِن
 { *man, a been* }

I went. { *man shutagān* and } من شَتْكَان and من شَتْكَون
 { *man shutagoon* }

(81). In the 3rd person singular يَت *cet* is the form affixed to roots of Verbs, and نَت *int* the form affixed to Nouns, Pronouns, etc., and, as might be expected, is found in the 3rd person singular of the Present tense (v. Para. 107).

(82). The forms commencing with ء (Hāmza), it is hardly necessary to say, are required after a long vowel only.

(83). In Para. 3 allusion was made to the pre-

sence of other vowel-sounds in the Baloochee, besides those given in the Transliteration Table (Paras. 5, 8, 9), and I would here note that the true vowel of the terminations of the 3rd person singular and 1st and 2nd persons plural is an extremely closed *e*, hardly at times distinguishable from, but yet not a pure *i*, as I have rendered it.

(84). PAST TERMINATIONS.

SINGULAR.

1st Pers.	was	<i>atān</i> or <i>,atān</i>	تان or ئتان
2nd „	wast	<i>atē</i> or <i>,atē</i>	تے or ئتے
3rd „	was	<i>at</i> or <i>,at</i>	ت or ئت

PLURAL.

1st Pers.	were	<i>atin</i> or <i>,atin</i>	تین or ئتین
2nd „	were	<i>atit</i> or <i>,atit</i>	تیت or ئتیت
3rd „	were	<i>atant</i> or <i>,atant</i>	تنت or ئتنت

(85). Baloochee Verbs may be divided into two classes, Regular and Irregular; and into two subdivisions, Transitive and Intransitive.

(86). • (*Regular Verbs*).—Regular Verbs may be defined as those whose primitive Roots undergo no change in forming the Past (or Passive) Participle: as, پروش *prósh* 'break,' پروشته *próshta* or پروشتگ *próshtag* 'broken.'

(87). (*Irregular Verbs*).—Irregular Verbs may be defined, for the sake of convenience, as those whose 'Roots (2nd person singular of the Imperative) undergo a change in forming the Past (or Passive) Participle: as, جن *jan* 'beat,' جت *jata* or جتگ *jatag* 'beaten.'

(88). (*Transitive Verbs*).—Transitive Verbs have only two inflections in the tenses formed from their Past (or Passive) Participles—viz. 3rd person singular and 3rd person plural,—and as necessarily follows from the Agent case of the Noun being always used before these Tenses, they are put in the number intended to be expressed by their *Object* Nouns (v. Paras. 34, 38).

(89). (*Intransitive Verbs*).—Intransitive Verbs are fully inflected in all their tenses, and the Nominative case is used before them. Some Verbs which we should consider Intransitive are considered Transitive in Baloochee (v. Para. 38): as,

By him it was coughed { *āyā kulita* } آيا کلتہ

He laughed. { *āyā kandita* } آيا کندتہ

(90). (*Infinitive*).—The Infinitive of Baloochee Verbs always ends in گ *ag*: as, پروشگ *próshag* 'to break.'

(91). A euphonic ی *y* is inserted between Roots

ending in 'ā, and a َ w between Roots ending in ے and the Infinitival Termination: as, آ آ 'come,' آیت āyag 'to come'; گرے gre 'weep,' گریوگ grēwag 'to weep.'

(92). The Infinitive is a Verbal Noun, is declined like any other substantive, and in its use and application corresponds very closely to the Latin Gerunds and Supines: as,

If water is desired in	$\left\{ \begin{array}{l} \text{agar hamidū āp} \\ \text{lōtag, a beet juh-} \\ \text{lēn kanūjanag, a} \\ \text{lōtee} \end{array} \right\}$	آپ
this place it wants		لوگت بیت
deep digging for.		جھلین کند
		جنگت لوٹیت

The art of writing is	nibeesaga kār	نیسیگت کار
a difficult one.	sakén kārē	سکین کارے

He is perfect in	ā nibeesagā pa-	آ نیسیگا
writing.	kā, in	پکائیئت

(93). (Root).—The Root is got by dropping the Infinitival termination (گت ag), and it is also the 2nd person singular of the Imperative: as, پروشگt prōshag 'to break,' پروش prōsh 'break.' ب bi (sometimes ُ bu) is generally prefixed to the 2nd persons of the Imperative, as will be seen hereafter.

(94). (Present Participle).—The Present Participle is formed by adding 'ā to the Infinitive:

as, پروشگ *próshag* 'to break,' پروشگا *próshagā* 'breaking.' (If preferred, this may be considered as simply the Dative, denoting 'state,' 'condition,' 'position,' of the Infinitive or Verbal Noun.)

(95). (*Past, or Passive Participle*).—The Past (or Passive) Participle of Regular Verbs is formed by adding ت *ta* or تگ *tag* (v. Para. 86) to the Root: as, پروش *prósh* 'break,' پروشته *prósh̄ta* or پروشتگ *prósh̄tag* 'having broken.'

(96). Many Regular Verbs insert — *i* (Kasra) between the Root and termination ت *ta* or تگ *tag*. Verbs derived from the same Roots as modern Persian Infinitives ending in یدن *ēedan* always do so; I think, while those, the modern Infinitival form of which is ادن *ādan*, require ا *ā* to be inserted: as, رسگ *rasag* 'to arrive,' in Persian رسیدان *rasedan*, has its Past Participle رسته *ras̄ta* or رستهگ *ras̄tag* 'having arrived'; اوشتگ *óshtag* 'to stand,' in modern Persian ایستادن *ēstādan*, has its Past Participle اوشتاده *óshtāda* or اوشتادهگ *óshtādag* 'having stood.'

(97). The Roots of Irregular Verbs undergo a change in forming the Past Participle: as, بند *band* 'bind,' بسته *basta* or بستهگ *bastag* 'bound'; جن *jan* 'beat,' چته *jata* or چتهگ *jatag* 'beaten.'

Roots ending in چ *ch*, نچ *nch*, change

these letters into **تک** *tk* in forming the Past Participle, as do also Roots ending in **ا** *ā*, and to these modified Roots only **ا** *a(h)* or **گ** *ag* is added to form the Past Participle: as, **درگیت** *dargġ* 'find out,' **درگیتک** *dargġtk* or **درگیتکگ** *dargġtkag* 'having found out'; **دوچ** *dōch* 'sew,' **دوتک** *dōtk* or **دوتکگ** *dōtkag* 'sewn'; **پرئچ** *prinč* 'squeeze,' **پرتک** *prtk* or **پرتکگ** *prtkag* 'having squeezed'; **آ** *ā* (for **ا**) 'come,' **اتک** *atka* or **اتکگ** *atkak* 'having come.'

These I have classed among the Irregular Verbs as answering to my definition of irregularity (*v. Para. 87*), although, as is quite apparent, their Root changes are made according to rule, and probably few, if any, Verbs in the language are so irregular, but that some rule or rules might be laid down for the Root changes in forming the Past Participle.

(98). (*Imperative*).—The 2nd person singular of the Imperative is the same as the Root, and the 2nd person plural the same as the corresponding person of the Aorist Tense. To these two persons the particle **بی** *bi* is generally prefixed: as, **بکن** *bikan* 'do,' **بجی** *bijan* 'beat.' Should either the 1st or 2nd letter of the Root be **و** *w* movable by **ا** (Fatha), **ب** *bu* is prefixed: as, **بور** *bōr* 'eat,' **بورو** *burōw*

(100). Four Verbs form their Active Participle in an anomalous manner. They are : نَعْدَگَ *nindag* 'to sit,' نِنْدُکَاڻِي *nindukā,ee* 'sitting'; اَوَشْتَگَ *óshtag* 'to stand,' اَوَشْتُکَاڻِي *óshtukā,ee* 'standing'; وَپَسَگَ *wapsag* 'to lie down,' وَپَسُکَاڻِي *wapsukā,ee* 'lying down'; رَوَگَ *rowag* 'to go,' رَاهِ رَوَاڄِي *rāh rowājee* 'going along.' This last does duty for the active participle of آيَگَ *āyag* 'to come,' also.

(101). (*Noun of Agency or Intensity*).—There is a Verb-form Noun denoting 'one addicted to,' 'one perfect in,' 'one engaged in,' 'one steadfast in the performance of,'—the act expressed by the Verb. It is formed by adding گَ *ók* to the Root: as, جَنوگَ *janók* 'a good shot' (one who continually hits); وَرَوَگَ *warók* 'a great eater'; رَوَوَگَ *rowók* 'a swift or great goer.'

Note.—From this, as from all Nouns, an Adjective may be formed, according to the rules given in Paras. 49-50.

(102). The Baloochee Verb has only one conjugation, the tenses of which may, for the sake of convenience, be divided into four classes, as follows :

1st Class,—those formed directly from the Root.

2nd Class,—those formed from the Present Participle.

3rd Class,—those formed from the Past Participle.

4th Class,—Compound tenses.

1ST CLASS.

(103). (*Aorist*).—The Aorist tense is formed by adding the 'Aorist terminations' to the primitive Root: as, *پروش* *prósh* 'break,' *من پروشان* *man, a próshān* 'I may, shall or will break.'

In forming the 3rd person singular of the Aorist the *ee* of the termination (یت *eet*) is dropped after Roots ending in *é* or *éé*; generally also after *n* and *w* preceded by a short vowel; also after roots ending in *ei*, the *ei* being at the same time changed to either *ā* or *ec*; also after roots ending in *r* preceded by *a* (Fatha), the *a* (Fatha) being at the same time changed to *ā*: as,

گریه	<i>gré</i>	'weep,'	آگریه	<i>ā grét</i>	'he will weep.'
دی	<i>dei</i>	'give,'	آدات	<i>ā dāt</i>	'he will give.'
بی	<i>bei</i>	'be,'	آبیت	<i>ā beet</i>	'he may be.'
جن	<i>jan</i>	'beat,'	آجنت	<i>ā jant</i>	'he will strike.'
رو	<i>row</i>	'go,'	آروت	<i>ā rowt</i>	'he will go.'
ور	<i>war</i>	'eat,'	آوارت	<i>ā wārt</i>	'he will eat.'

زانت *zānag* 'to know' also requires the *ی* *ei* of the 'termination' to be dropped in forming the 3rd person singular of its Aorist tense : as, انت *ā zānt* 'he will know.'

(104). *ی* *y* is generally substituted for the ء (Hamza) of the 'Aorist and Past Terminations' after a word ending in a long vowel : as,

I will come. { *man, a kāyān* } من کایان

I was eating. { *man waragāyatān* } من ورگایتان

(105). ک *k* is generally prefixed to Aorists from Roots commencing with ا *a* (Alif), the initial ا *a* (Alif) being dropped : as,

آ (for ا) *ā* 'come,' من کایان *man, a kāyān*
'I will come.'

آر (for ا) *ār* 'bring,' من کاران *man, a kārān*
'I will bring.'

إل *il* 'permit,' من کلان *man, a kilān*
'I will let.'

اوشت *ošht* 'stand,' من کوشتان *man, a kōshātān*
'I will stand.'

Note.—It will be observed that the ک *k* takes the vowel which was borne by the ا *a* (Alif).

(106). When a negative particle is prefixed, the ک *k* must be dropped and *ی* *ei* inserted : as,

I will not come. { *neiāyān* } نیایان

Do not come.	{	<i>neiā</i>	}	میا
I will not permit.	{	<i>nei-ilān</i>	}	نیلان

When the particle *bi* is prefixed, as is often done to denote futurity, the *k* is also dropped : as,

I will come.	{	<i>man biyāyān</i>	}	من بیایان
I will permit.	{	<i>man bilān</i>	}	من بلان

2ND CLASS.

(107). (*Present*).—The Present tense is formed by adding the ‘Aorist Terminations’ to the Present Participle ; the termination added to form the 3rd person singular, as might be expected, is that attached to nouns (viz. *int*): as, پروشگا *próshagā* ‘breaking.’

من پروشگایان *man próshagāyān* ‘I am breaking.’

آ پروشگاینت *ā próshagāyin* ‘he is breaking.’

(108). (*Imperfect*).—The Imperfect tense is formed by adding the ‘Past Terminations’ to the Present Participle : as, پروشگا *próshagā* ‘breaking,’
من پروشگایتان *man próshagāyatān* ‘I was breaking.’

3RD CLASS.

(109). (*Preterite*).—The Preterite tense (including Indefinite and Perfect Past) is formed by

adding the 'Aorist Terminations,' except that of the 3rd person singular (no termination is added), to the Past Participle; further, with regard to the 3rd person singular, the final *h* or گ *g* of the Participle may be omitted or retained,—its retention is most in vogue: as,

He arrived. { *ā rasit* or *rasita* or رَسِتَ, or رَسِيْدَ
rasitag رَسِتَگَ }

(110). From there being two forms of the Past Participle from the mutability of the letters *h* and گ *g*, as noted in Paras. 7, 13, it almost necessarily follows that the tenses formed from the Past Participle have also two forms. Such is the case, and both are in use, and it is hard to say which is most commonly used, the preference being given in some districts to the one, in others to the other. I am inclined to think, however, that the form ending in گ *g* is the more generally preferred.

(111). The final *h* of the Participle is dropped before the personal terminations; but when the form ending in گ *g* is used, the گ *g* is retained: as,

I arrived. { *man rasitān* or } or مَنِ رَسِيتَانِ
rasitagān رَسِيتَاگَانِ }

I became or was.	$\left\{ \begin{array}{l} \text{man beetān or} \\ \text{beetagān} \end{array} \right\}$	or من بیتان بیتگان
They went.	$\left\{ \begin{array}{l} \text{ā shutant or} \\ \text{shutugunt} \end{array} \right\}$	or آ شُتَنْت شتگنت
By me it was beaten.	$\left\{ \begin{array}{l} \text{jatun or jatagun} \end{array} \right\}$	جُتن or جَتُن
By them it was eaten.	$\left\{ \begin{array}{l} \text{wärtish or wār-} \\ \text{tagish} \end{array} \right\}$	or وارْتِش وارتگش

(112). (*Pluperfect*).—The Pluperfect tense is formed by adding the 'Past Terminations' to the Past Participle, and has therefore two forms: as,

I had arrived.	$\left\{ \begin{array}{l} \text{man rasitatān or} \\ \text{rasitagatān} \end{array} \right\}$	or من رَسِیتان رَسِیتگان
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(113). (*Hypothetical or Subjunctive Past*).—This tense is formed by dropping the final *a* or *ag* of the Past Participle, then adding *in* ین to the apocopated form so obtained, and finally adding thereto the 'Aorist Terminations' (except that of the 3rd person singular, when no termination is added), اگر *agar* 'if' is always understood, and may be expressed if considered desirable: as,

If I had gone	(<i>agar</i>) man shut-	اگر من
my brother	énān mani brāt	من برات
had not died.	namurtat (or namurtagat)	نمرت (or نمرتگت)

Had I eaten (*agar*) *man nagan* } اگر من نغن وارتین
 bread I should *wārtén man nur-* } من مرستان
 have died. *tatūn* }

(114). The particle *bi* prefixed to this tense enables it to express that the act contained in the Verb 'should,' 'could,' 'ought' to have been done: as,

If he did not go (*agar ā mashutén*) } اگر آ تین تو
 you ought to *tow bishuténé* } شستن
 have gone. }

You could have (*tow bikutén balé*) } تو بکتین بلے تو
 done it, but *tow nakuta* } نکت
 you did not. }

4TH CLASS.

(115). (*Compound Tenses*).—Tenses of a Potential signification are formed by adding certain tenses of the Verb *kanag* 'to do,' 'to be able,' to the Past Participle apocopated of its final *a* or *ag*: as, .

I can go. { *man shut, a kanūn* } من شت، کنان
 He could have } *āyā hamódā shut* } آیا همودا شت
 gone there. { *kuta* } کت

(116). 'For an example of a Regular Intransitive Verb, and to show the application of the personal Terminations, we take رَسَگ *rasag* 'to arrive,' which is conjugated as follows:

INFINITIVE, VERBAL NOUN, or GERUND, 'to arrive.'

رَسَگ *rasag*.

PRESENT PARTICIPLE, 'arriving.'

رَسِگَا *rasagū*.

PAST (or PASSIVE) PARTICIPLE, 'arrived.'

رَسِتا *rasita* or رَسِتاگ *rasitag*.

ACTIVE PARTICIPLE, 'arriving.'

رَسَان *rasān*.

VERBAL NOUN OF AGENCY, 'one always arriving.'

رَسَوَگ *rasók*.

AORIST, 'I may, shall or will arrive,' etc.

SINGULAR.

1st Pers.	<i>man, a rasān</i>	مَنْ رَسَان
2nd „	<i>tow, a rasé</i>	تَوْ رَسِئَ
3rd „	<i>ā raseet</i>	آ رَسِيت

PLURAL.

1st Pers.	<i>mā rasin</i>	مَا رَسِن
2nd „	<i>shumā rasit</i>	شَمَا رَسِيت
3rd „	<i>ā rasant</i>	آ رَسِنْت

PRESENT, 'I am arriving,' etc.

SINGULAR.

1st Pers.	<i>man rasagūyān</i>	من رسگایان
2nd „	<i>tow rasagūyé</i>	تو رسگایے
3rd „	<i>ā rasagūyin</i>	آ رسگاینت

PLURAL

1st Pers.	<i>mā rasagūyin</i>	ما رسگایین
2nd „	<i>shumā rasagūyit</i>	شما رسگایت
3rd „	<i>ā rasagūyant</i>	آ رسگاینت

IMPERFECT, 'I was arriving,' etc.

SINGULAR.

1st Pers.	<i>man rasagūyatān</i>	من رسگایتان
2nd „	<i>tow rasagūyaté</i>	تو رسگایتے
3rd „	<i>ā rasagūyat</i>	آ رسگایت

PLURAL.

1st Pers.	<i>mā rasagūyatin</i>	ما رسگایتین
2nd „	<i>shumā rasagūyatit</i>	شما رسگایتیت
3rd „	<i>ā rasagūyatant</i>	آ رسگایتنت

IMPERATIVE, 'Arrive thou,' etc.

SINGULAR.

PLURAL.

2nd Pers.	<i>biras</i> برس	<i>birasit</i> برسیت
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PRÆTERITE, 'I arrived, *or* have arrived,' etc.

SINGULAR.		
1st Pers.	$\left\{ \begin{array}{l} man\ rasit\bar{u}n \text{ (or)} \\ man\ rasitag\bar{u}n \end{array} \right.$	$\left\{ \begin{array}{l} \text{من رستان (or)} \\ \text{من رستگان} \end{array} \right.$
2nd „	$\left\{ \begin{array}{l} tow\ rasit\acute{e} \text{ (or)} \\ tow\ rasitag\acute{e} \end{array} \right.$	$\left\{ \begin{array}{l} \text{تو رستی (or)} \\ \text{تو رستگی} \end{array} \right.$
3rd „	$\left\{ \begin{array}{l} \bar{a}\ rasit \text{ (or)} \\ rasita \text{ (or) } rasitag \end{array} \right.$	$\left\{ \begin{array}{l} \text{آ رست (or)} \\ \text{رست (or) رستگ} \end{array} \right.$
PLURAL.		
1st Pers.	$\left\{ \begin{array}{l} m\bar{a}\ rasit\bar{u}n \text{ (or)} \\ m\bar{a}\ rasitag\bar{u}n \end{array} \right.$	$\left\{ \begin{array}{l} \text{ما رستین (or)} \\ \text{ما رستگن} \end{array} \right.$
2nd „	$\left\{ \begin{array}{l} shum\bar{a}\ rasitit \text{ (or)} \\ shum\bar{a}\ rasitagit \end{array} \right.$	$\left\{ \begin{array}{l} \text{شما رستیت (or)} \\ \text{شما رستدت} \end{array} \right.$
3rd „	$\left\{ \begin{array}{l} \bar{a}\ rasitant \text{ (or)} \\ \bar{a}\ rasitagant \end{array} \right.$	$\left\{ \begin{array}{l} \text{آ رستند (or)} \\ \text{آ رستگنت} \end{array} \right.$

PLUPERFECT, 'I had arrived,' etc.

SINGULAR.		
1st Pers.	$\left\{ \begin{array}{l} man\ rasitat\bar{u}n \text{ (or)} \\ rasitagat\bar{u}n \end{array} \right.$	$\left\{ \begin{array}{l} \text{من رستانم (or)} \\ \text{رستگتانم} \end{array} \right.$
2nd „	$\left\{ \begin{array}{l} tow\ rasitat\acute{e} \text{ (or)} \\ rasitagat\acute{e} \end{array} \right.$	$\left\{ \begin{array}{l} \text{تو رستیستی (or)} \\ \text{رستگتستی} \end{array} \right.$
3rd „	$\left\{ \begin{array}{l} \bar{a}\ rasitat \text{ (or)} \\ rasitagat \end{array} \right.$	$\left\{ \begin{array}{l} \text{آ رستست (or)} \\ \text{رستگتست} \end{array} \right.$

PLURAL.

1st Pers.	$\left\{ \begin{array}{l} m\ddot{u} \text{ rasi}tatin \text{ (or)} \\ rasi>tagatin \end{array} \right\}$	(or) ما رستين رستگين
2nd „	$\left\{ \begin{array}{l} shum\ddot{u} \text{ rasi}tatit \text{ (or)} \\ rasi>tagatit \end{array} \right\}$	شما رستيت (or) رستگت
3rd „	$\left\{ \begin{array}{l} \ddot{a} \text{ rasi}tatant \text{ (or)} \\ rasi>tagatant \end{array} \right\}$	آ رستنت (or) رستگنت

HYPOTHETICAL PAST, 'If I had arrived,' etc.

SINGULAR.

1st Pers.	<i>man rasi</i> tēnān	من رستينان
2nd „	<i>tow rasi</i> tēné	تو رستينے
3rd „	<i>\ddot{a} rasi</i> tēn	آ رستين

PLURAL.

1st Pers.	<i>m\ddot{u} rasi</i> tēnin	ما رستينين
2nd „	<i>shum\ddot{u} rasi</i> tēnit	شما رستينيت
3rd „	<i>\ddot{a} rasi</i> tēnant	آ رستيننت

PRESENT POTENTIAL, 'I can arrive,' etc.

SINGULAR.

1st Pers.	<i>man rasi</i> t,a kanān	من رست [ۛ] کنان
2nd „	<i>tow rasi</i> t,a kané	تو رست [ۛ] کنے
3rd „	<i>\ddot{a} rasi</i> t,a kant	آ رست [ۛ] کنت

PLURAL.

1st Pers.	<i>m\ddot{u} rasi</i> t,a kanin	ما رست [ۛ] کين
2nd „	<i>shum\ddot{u} rasi</i> t,a kanit	شما رست [ۛ] کيت
3rd „	<i>\ddot{a} rasi</i> t,a kanant	آ رست [ۛ] کنت

PAST POTENTIAL, 'I could have arrived,' etc.

SINGULAR.

1st Pers.	$\left\{ \begin{array}{l} \text{man rasit kut or} \\ \text{kuta or kutag} \end{array} \right\}$	من رست کت or کتگت or
2nd „	$\left\{ \begin{array}{l} \text{tow rasit kut or} \\ \text{kuta or kutag} \end{array} \right\}$	تو رست کت or کتگت or
3rd „	$\left\{ \begin{array}{l} \text{āyā rasit kut or} \\ \text{kuta or kutag} \end{array} \right\}$	آیا رست کت or کتگت or

PLURAL.

1st Pers.	$\left\{ \begin{array}{l} \text{mā rasit kut or} \\ \text{kuta or kutag} \end{array} \right\}$	ما رست کت or کتگت or
2nd „	$\left\{ \begin{array}{l} \text{shumā rasit kut or} \\ \text{kuta or kutag} \end{array} \right\}$	شما رست کت or کتگت or
3rd „	$\left\{ \begin{array}{l} \text{āhān rasit kut or} \\ \text{kuta or kutag} \end{array} \right\}$	آهان رست کت or کتگت or

(117). It has been already noted in Para. 24 that ء , *a* (Hamza) is always inserted between a word not ending in a long vowel and the aorist; and this is the case even when such word is only employed in the formation of a tense, as in the Present Potential just given, or part of a Compound Verb: *aḡ*,

I can lift. { *man chist, a kanān* } من چست کنان
And even if the word immediately preceding the

Aorist do end in a long vowel, it is, I believe, permissible to insert simple ء, *a* (Hamza), to give the ء (Hamza) the short vowel homogeneous with the long vowel it comes after, or to merge the ء (Hamza) into the long vowel, which is equivalent to not using it at all : as,

It stinks. $\left\{ \begin{array}{l} b\acute{o},akant \text{ (or) } b\acute{o},\acute{a}- \\ kant \text{ (or) } b\acute{o}kant \end{array} \right\} \begin{array}{l} بو\acute{ك}\acute{ن}\acute{ت} \text{ (or) } بو\acute{ك}\acute{ن}\acute{ت} \\ بو\acute{ك}\acute{ن}\acute{ت} \text{ (or) } بو\acute{ك}\acute{ن}\acute{ت} \end{array}$

(118). The following is an example of an Irregular Intransitive Verb :

INFINITIVE, VERBAL NOUN, or GERUND, 'to go.'

• روگ *rowag*. •

• PRESENT PARTICIPLE, 'going.'

روگا *rowagā*.

PAST (or PASSIVE) PARTICIPLE, 'gone.'

شت *shuta* or شتگ *shutag*.

ACTIVE PARTICIPLE, 'going along.'

راه رواجی *rāh rowājee*.

VERBAL NOUN OF AGENCY, 'a great goer.'

رووک *rowók*.

AORIST, 'I may, shall or will go,' etc.

SINGULAR.

1st Pers.	<i>man, a rowān</i>	من روان
2nd „	<i>tow, a rowé</i>	تو روه
3rd „	<i>ā rowt</i>	آروت

PLURAL.

1st Pers.	<i>mā rowiḥ</i>	مَا رَوْن
2nd „	<i>shumā rowit</i>	شَمَا رَوِدْ
3rd „	<i>ā rawant</i>	آ رَوْنْت

Note.—It is readily apparent, from Paras. 12, 14, and 80, that the following variations in the pronunciation of the above tense are likely to be met with :

SINGULAR.

1st Pers.	$\left\{ \begin{array}{l} \text{man, a rawoon (or)} \\ \text{roween (or) reieen} \end{array} \right\}$	(or) مَنْ رَوُون (or) رَوِين رَيِين
2nd „	<i>towreie</i>	تَوْرِيْءَ
3rd „	<i>ā rowt</i>	آ رَوْت

PLURAL.

1st Pers.	<i>mā reiin</i>	مَا رَيِين
2nd „	<i>shumā reiit</i>	شَمَا رَيِيتْ
3rd „	<i>ā rowant</i>	آ رَوْنْت

PRESENT, 'I am going,' etc.

SINGULAR.

1st Pers.	<i>mā rowagūyān</i>	مَنْ رَوْغَايَان
2nd „	<i>tow rowagūyē</i>	تَوْرَوْغَايَ
3rd „	<i>ā rowagūyīn</i>	آ رَوْغَايِ

PLURAL.

1st Pers.	<i>mā rowagūyin</i>	ما روگایین
2nd „	<i>shumā rowagūyit</i>	شما روگایت
3rd „	<i>ā rowagūyant</i>	آ روگاینت

IMPERFECT, 'I was going,' etc.

SINGULAR.

1st Pers.	<i>man rowagūyatān</i>	من روگایتان
2nd „	<i>tow rowagūyatē</i>	تو روگایتے
3rd „	<i>ā rowagūyat</i>	آ روگایت

PLURAL.

1st Pers.	<i>mā rowagūyatin</i>	ما روگایتین
2nd „	<i>shumā rowagūyatit</i>	شما روگایتیت
3rd „	<i>ā rowagūyatant</i>	آ روگایتنت

IMPERATIVE, 'Go thou,' etc.

SINGULAR.

PLURAL.

2nd Pers.	<i>burow</i> بُرَو		<i>burowit</i> بُرَوِیت
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PRETERITE, 'I went or have gone,' etc.

SINGULAR.

1st Pers.	<i>man shutān</i> (or) <i>shutagān</i>	(or) من شتان شتگان
2nd „	<i>tow shutē</i> (or) <i>shutagē</i>	(or) تو شتے شتگے
3rd „	<i>ā shut</i> (or) <i>shuta</i> (or) <i>shutag</i>	آ شت (or) شت (or) شتگ

PLURAL.

1st Pers.	$\left\{ \begin{array}{l} m\ddot{u} \text{ shu}t\ddot{i}n \text{ (or) shu-} \\ \text{tagin} \end{array} \right\}$	(or) ما شتین شتگین
2nd „	$\left\{ \begin{array}{l} shum\ddot{a} \text{ shu}t\ddot{i}t \text{ (or) } \\ \text{shutagit} \end{array} \right\}$	(or) شما شتیت شتگیت
3rd „	$\left\{ \begin{array}{l} \ddot{a} \text{ shu}t\ddot{a}nt \text{ (or) shu-} \\ \text{tagant} \end{array} \right\}$	(or) آ شتنت شتگنت

PLUPERFECT, 'I had gone,' etc.

SINGULAR.

1st Pers.	$\left\{ \begin{array}{l} man \text{ shu}t\ddot{a}t\ddot{a}n \text{ (or) } \\ \text{shutagat\ddot{a}n} \end{array} \right\}$	(or) من شتتان شتگان
2nd „	$\left\{ \begin{array}{l} tow \text{ shu}t\ddot{a}t\acute{e} \text{ (or) } \\ \text{shutagat\acute{e}} \end{array} \right\}$	(or) تو شتتے شتگتے
3rd „	$\left\{ \begin{array}{l} \ddot{a} \text{ shu}t\ddot{a}t \text{ (or) shu-} \\ \text{tagat} \end{array} \right\}$	(or) آ شتت شتگت

PLURAL.

1st Pers.	$\left\{ \begin{array}{l} m\ddot{u} \text{ shu}t\ddot{a}t\ddot{i}n \text{ (or) } \\ \text{shutagat\ddot{i}n} \end{array} \right\}$	(or) ' ما شتین شتگین
2nd „	$\left\{ \begin{array}{l} shum\ddot{a} \text{ shu}t\ddot{a}t\ddot{i}t \text{ (or) } \\ \text{shutagat\ddot{i}t} \end{array} \right\}$	(or) شما شتیت شتگیت
3rd „	$\left\{ \begin{array}{l} \ddot{a} \text{ shu}t\ddot{a}t\ddot{a}nt \text{ (or) } \\ \text{shutagat\ddot{a}nt} \end{array} \right\}$	(or) آ شتنت شتگنت

HYPOTHETICAL PAST, 'Had I gone,' etc.

SINGULAR.

1st Pers.	<i>man shuténān</i>	من شتینان
2nd „	<i>tow shuténé</i>	تو شتینے
3rd „	<i>ā shutén</i> • •	آ شتین

PLURAL.

1st Pers.	<i>mā shuténin</i>	ما شتینین
2nd „	<i>shumā shuténit</i>	شما شتینیت
3rd „	<i>ā shuténant</i>	آ شتیننت

PRESENT POTENTIAL, 'I can go,' etc.

SINGULAR.

1st Pers.	<i>man shut,a kanān</i>	من شتء کنان
2nd „	<i>tow shut,a kané</i>	تو شتء کنے
3rd „	<i>ā shut,a kant</i>	آ شتء کننت

PLURAL.

1st Pers.	<i>mā shut,a kanin</i>	ما شتء کنین
2nd „	<i>shumā shut,a kanit</i>	شما شتء کنیت
3rd „	<i>ā shut,a kanant</i>	آ شتء کننت

PAST POTENTIAL, 'I could have gone,' etc.

SINGULAR.

1st Pers.	$\left\{ \begin{array}{l} \text{man shut kut or} \\ \text{kuta or kutag} \end{array} \right\}$	من شت کت or کتہ or کتگ
2nd „	$\left\{ \begin{array}{l} \text{tow shut kut or} \\ \text{kuta or kutag} \end{array} \right\}$	تو شت کت or کتہ or کتگ
3rd „	$\left\{ \begin{array}{l} \text{āyā shut kut or} \\ \text{kuta or kutag} \end{array} \right\}$	آیا شت کت or کتہ or کتگ

PLURAL.		
1st Pers.	{ <i>mā shut kut</i> or <i>kuta</i> or <i>kutag</i> }	or ما شت کت or کت کتگت
2nd "	{ <i>shumā shut kut</i> or <i>kuta</i> or <i>kutag</i> }	or شما شت کت or کت کتگت
3rd "	{ <i>āhān shut kut</i> or <i>kuta</i> or <i>kutag</i> }	or آهان شت کت or کت کتگت

(119). An additional example of an Irregular Intransitive Verb commencing with ۱ ā (Alif) is now given (v. Para. 105).

INFINITIVE, VERBAL NOUN, or GERUND, 'to come,' etc.

آیگ *āyag*.

Root, ā.

PERSENT PARTICIPLE, 'coming.'

آیگا *āyagā*.

PAST (or PASSIVE) PARTICIPLE, 'come, having come.'

اتک *atka* or اتگت *atkag*.

ACTIVE PARTICIPLE, 'coming along.'

راه رواجی *rāh rowājee*.

VERBAL NOUN OF AGENCY, 'one always coming.'

آیوک *āyók*.

AORIST, 'I may, shall or will come,' etc.

SINGULAR.

1st Pers.	<i>mān, a kāyān</i>	من کایان
2nd "	<i>tow, a kāyē</i>	تو کایه
3rd "	<i>ā keit</i>	آ کیت

PLURAL.

1st Pers.	<i>mā kayin</i>	ما کاین
2nd „	<i>shumā kāyit</i>	شما کایت
3rd „	<i>ā kāyant</i>	آ کاینت

Note.—I have never heard کاییت *kā, eet* used for the 3rd person singular, and the Verb زایگ *zāyag* 'to be delivered' also makes زیت *zeit* for the 3rd person singular of the Aorist. But this contraction is not common to all Verbs whose Roots end in ʾā, as will be seen in the lists of Verbs given hereafter.

PRESENT, 'I am coming,' etc.

SINGULAR.

1st Pers.	<i>man āyagāyān</i>	من آیگایان
2nd „	<i>tow āyagāyē</i>	تو آیگایه
3rd „	<i>ā āyagāyīn</i>	آ آیگاینت

PLURAL.

1st Pers.	<i>mā āyagāyīn</i>	ما آیگاین
2nd „	<i>shumā āyagāyit</i>	شما آیگایت
3rd „	<i>ā āyagāyant</i>	آ آیگاینت

IMPERFECT, 'I was coming,' etc.

SINGULAR.

1st Pers.	<i>man āyagāyatān</i>	من آیگایتان
2nd „	<i>tow āyagāyatē</i>	تو آیگایتیه
3rd „	<i>ā āyagāyat</i>	آ آیگایت

PLURAL.

1st Pers.	<i>mā āyagāyatīn</i>	ما آيگايِتن
2nd „	<i>shumā āyagāyatit</i>	شما آيگايِيت
3rd „	<i>ā āyagāyatant</i>	آ آيگايِينت

IMPERATIVE, 'Come thou,' etc.

SINGULAR.

PLURAL.

2nd Pers.	<i>biā</i>	بَيَا		<i>biāyit</i>	بَيَايِيت
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PRETERITE, 'I came, or have come,' etc.

SINGULAR.

1st Pers.	$\left\{ \begin{array}{l} man \text{ atk\`an} \text{ (or)} \\ atkag\`an \end{array} \right\}$	(or) من اتکان اتگگان
2nd „	$\left\{ \begin{array}{l} tow \text{ atk\`e} \text{ (or)} \\ atkag\`e \end{array} \right\}$	(or) تو اتکے اتگگے
3rd „	$\left\{ \begin{array}{l} \bar{a} \text{ atk} \text{ (or) atka} \\ \text{(or) atkag} \end{array} \right\}$	آ اتک (or) اتک (or) اتگگ

PLURAL.

1st Pers.	$\left\{ \begin{array}{l} m\bar{a} \text{ atkin} \text{ (or)} \\ atkagin \end{array} \right\}$	(or) ما اتکین اتگگین
2nd „	$\left\{ \begin{array}{l} shum\bar{a} \text{ atkit} \text{ (or)} \\ atkagit \end{array} \right\}$	(or) شما اتکیت اتگگیت
3rd „	$\left\{ \begin{array}{l} \bar{a} \text{ atkant} \text{ (or) atka-} \\ gant \end{array} \right\}$	(or) آ اتکنت اتگگنت

PLUPERFECT, 'I had come,' etc.

SINGULAR.

1st Pers.	$\left\{ \begin{array}{l} man \text{ atkatān (or)} \\ atkagatān \end{array} \right\}$	(or) من اکتان اتگگتان
2nd „	$\left\{ \begin{array}{l} tow \text{ atkaté (or)} \\ atkagaté \end{array} \right\}$	(or) تو اکتے اتگگتے
3rd „	$\left\{ \begin{array}{l} ā \text{ atkat (or) atka-} \\ gat \end{array} \right\}$	(or) آ اکت اتگگت

PLURAL.

1st Pers.	$\left\{ \begin{array}{l} mā \text{ atkatin (or)} \\ atkagatin \end{array} \right\}$	(or) ما اکتین اتگگین
2nd „	$\left\{ \begin{array}{l} shumā \text{ atkatit (or)} \\ atkagatit \end{array} \right\}$	(or) شما اکتیت اتگگیت
3rd „	$\left\{ \begin{array}{l} ā \text{ atkatant (or)} \\ atkagatant \end{array} \right\}$	(or) آ اکتنت اتگگنت

HYPOTHETICAL PAST, 'Had I come,' etc.

SINGULAR.

1st Pers.	<i>man atkēnān</i>	من اکتینان
2nd „	<i>tow atkēné</i>	تو اکتینے
3rd „	<i>ā atkēn</i>	آ اکتین

PLURAL.

1st Pers.	<i>mā atkēnin</i>	ما اکتینین
2nd „	<i>shumā atkēnit</i>	شما اکتینیت
3rd „	<i>ā atkēnant</i>	آ اکتیننت

PRESENT POTENTIAL, 'I can come,' etc.

SINGULAR.

1st Pers.	<i>man atk, a kanān</i>	من اٲكء ڪنآن
2nd „	<i>tow atk, a kanē</i>	تو اٲكء ڪنء
3rd „	<i>ā atk, a kant</i>	آ اٲكء ڪنٲ

PLURAL.

1st Pers.	<i>mā atk, a kanin</i>	ها اٲكء ڪين
2nd „	<i>shumā atk, a kanit</i>	شما اٲكء ڪينٲ
3rd „	<i>ā atk, a kanant</i>	آ اٲكء ڪننٲ

PAST POTENTIAL, 'I could have come,' etc.

SINGULAR.

1st Pers.	$\left\{ \begin{array}{l} \textit{man atk kut or} \\ \textit{kuta or kutag} \end{array} \right\}$	من اٲكء ڪٲ or ڪٲء or ڪٲگ
2nd „	$\left\{ \begin{array}{l} \textit{tow atk kut or} \\ \textit{kuta or kutag} \end{array} \right\}$	تو اٲكء ڪٲ or ڪٲء or ڪٲگ
3rd „	$\left\{ \begin{array}{l} \textit{āyā atk kut or} \\ \textit{kuta or kutag} \end{array} \right\}$	آيا اٲكء ڪٲ or ڪٲء or ڪٲگ

PLURAL.

1st Pers.	$\left\{ \begin{array}{l} \textit{mā atk kut or} \\ \textit{kuta or katag} \end{array} \right\}$	ما اٲكء ڪٲ or ڪٲء or ڪٲگ
2nd „	$\left\{ \begin{array}{l} \textit{shumā atk kut or} \\ \textit{kutā or kutag} \end{array} \right\}$	شما اٲكء ڪٲ or ڪٲء or ڪٲگ
3rd „	$\left\{ \begin{array}{l} \textit{ānān atk kut or} \\ \textit{kuta or kutag} \end{array} \right\}$	آهان اٲكء ڪٲ or ڪٲء or ڪٲگ

(120). To the foregoing is added a paradigm of the Auxiliary Verb **بَیَگَ** *beiag* 'to be, or become,' which, from some of its tenses being employed in the formation of sundry tenses of other Verbs, and otherwise in very frequent use, it is desirable should be very firmly fixed on the memory. It and several other Verbs in every-day use, having Roots ending in **یَ** *ei*, generally drop this letter before the personal terminations, thus undergoing a very simple contraction. This is especially the case in fast speaking, but not necessarily so.

INFINITIVE, VERBAL NOUN, or GERUND, 'to be,' etc.

بَیَگَ *beiag*.

ROOT, 'be thou.'

بَیَ *bei*.

PRESENT PARTICIPLE, 'being, or becoming.'

بَیَگَا *beingā*.

PAST (OR PASSIVE) PARTICIPLE, 'been, or become.'

بَیَتَا *beeta* or **بَیَتَاگَ** *beetag*.

AORIST, 'I may, shall or will become,' etc.

SINGULAR.

1st Pers.	<i>man, a beiān</i> (or) <i>bān</i>	مَانِ <i>man</i> (or) بَانِ
2nd „	<i>tow, a beiē</i> (or) <i>bē</i>	تَوِ <i>tow</i> (or) بِیَ
3rd „	<i>ā beet</i>	آ بَیَتِ

PLURAL.

1st Pers.	<i>mā bein</i> (or) <i>bin</i>	ما بَيْن (or) بِن
2nd „	<i>shumā beit</i> (or) <i>bit</i>	شما بَيْت (or) بِت
3rd „	<i>ā beiant</i> (or) <i>bant</i>	آ بَيْنْت (or) بَنْت

PRESENT, 'I am, or do become,' etc.

SINGULAR.

1st Pers.	<i>man beiagāyān</i>	مَنْ بِيْگَايَان
2nd „	<i>tow beiagāyē</i>	تو بِيْگَايِي
3rd „	<i>ā beiagāyīn</i>	آ بِيْگَايَنْت

PLURAL.

1st Pers.	<i>mā beiagāyīn</i>	ما بِيْگَايِيْن
2nd „	<i>shumā beiagāyīt</i>	شما بِيْگَايِيْت
3rd „	<i>ā beiagāyant</i>	آ بِيْگَايِيَنْت

IMPERFECT, 'I was, or used to be,' etc.

SINGULAR.

1st Pers.	<i>man beiagāyatān</i>	مَنْ بِيْگَايِيْتَان
2nd „	<i>tow beiagāyatī</i>	تو بِيْگَايِيْتِي
3rd „	<i>ā beiagāyat</i>	آ بِيْگَايِيْت

PLURAL.

1st Pers.	<i>mā beiagāyatīn</i>	ما بِيْگَايِيْتِيْن
2nd „	<i>shumā beiagāyatīt</i>	شما بِيْگَايِيْتِيْت
3rd „	<i>ā beiagāyatant</i>	آ بِيْگَايِيْتِيَنْت

Note.—This tense is very rarely used; the Preterite is generally employed.

IMPERATIVE, 'Be thou,' etc. •

*** SINGULAR.**

PLURAL.

2nd Pers. *bei* بے | *beist* بےیت

PRETERITE, 'I was, or became,' etc.

SINGULAR.

Pers. { *man beetūn* (or) *beet-*
 agūn } من بیتان (or) بیتگان

2nd ,, *tow beetê* (or) *beetageê* تو بیتے (or) بیتگے

3rd „ ā beet (or) beeta (or) } (or) آبيت (or)
 • beetug • } بمتگ

PLURAL.

1st Pers. *mā beetin* (or) *beetagin* ما بیتین (or) بیتگن

.2nd „ $\left\{ \begin{array}{l} shumā \text{ beetit} \\ beetagit \end{array} \right\} \text{ (or) } \left\{ \begin{array}{l} \text{شما بیت} \\ \text{بیتگ} \end{array} \right\} \text{ (or)}$

3rd „ *ā beetant* (or) *beetagant* آ بیتنت (or) بیتگنت

PLUPERFECT 'I had been, *or* become,' etc.

SINGULAR.

1st Pers. *man beetatūn* (or) *beetagaṭān* } (or) من بیتان
بیتگان

2nd " { *tow beetaté* (or) *beet-*
 agaté } تو بیتے (or) بیتگے

3rd „ *ā beetat* (or) *beetagt* آ بیت (or) بیتگ

PLURAL.

1st Pers.	$\left\{ \begin{array}{l} m\bar{a} \text{ beetatin (or) beeta-} \\ \text{gatin} \end{array} \right\}$	ما بِيَتِّتِن (or) بِيَتِّگَتِن
2nd „	$\left\{ \begin{array}{l} shum\bar{a} \text{ beetatit (or)} \\ \text{beetagatit} \end{array} \right\}$	(or) شَمَا بِيَتِّتِ بِيَتِّگَتِ
3rd „	$\left\{ \begin{array}{l} \bar{a} \text{ beetatant (or) beeta-} \\ \text{gant} \end{array} \right\}$	(or) آ بِيَتِّتَنْتْ بِيَتِّگَنْتْ

HYPOTHETICAL PAST, 'Had I been,' etc.

SINGULAR.

1st Pers.	<i>man beetānān</i>	مَنْ بِيَتِّينَان
2nd „	<i>tow beetēnē</i>	تَو بِيَتِّينِي
3rd „	<i>\bar{a} beetēn</i>	آ بِيَتِّينِ

PLURAL.

1st Pers.	<i>m\bar{a} beetēnin</i>	مَا بِيَتِّينِ
2nd „	<i>shum\bar{a} beetēnit</i>	شَمَا بِيَتِّينِ
3rd „	<i>\bar{a} beetēnant</i>	آ بِيَتِّينَنْتْ

Note.—There is no Potential mood to this Verb, the Indicative mood being made to carry a Potential or Subjunctive force if required : as,

Had I wished I	$\left\{ \begin{array}{l} mani \text{ dilāyat man} \\ \text{beetatān} \end{array} \right\}$	مَنْ دَلَايَتْ مَنْ بِيَتِّتَان
could have been.		
If I wish I can	$\left\{ \begin{array}{l} man, a \text{ lōiān man, a} \\ \text{bān} \end{array} \right\}$	مَنْ لَوْتَان مَنْ بَان
be. „		

(121). The following is an example of a Regular Transitive Verb :

INFINITIVE, VERBAL NOUN, or GERUND, 'to break,' etc.

پروشگ *próshag*.

Root, 'break thou,' etc.

پروش *prósh*.

PRESENT PARTICIPLE, 'breaking.'

پروشگا *próshagā*.

PAST PARTICIPLE, 'having broken.'

پروشته *próshṭa* (or) پروشتگ *próshṭag*.

VERBAL NOUN OF AGENCY, ETC., 'a breaker.'

پروشوک *próshók*.

AORIST, 'I may, shall or will break,' etc.

SINGULAR.

1st Pers.	<i>man, a próshān</i>	من پروشان
2nd „	<i>tow, a próshé</i>	تو پروشه
3rd „	<i>ā prósheet</i>	آ پروشیت

PLURAL.

1st Pers.	<i>mā próshin</i>	ما پروشین
2nd „	<i>shumā próshit</i>	شما پروشیت
3rd „	<i>ā próshant</i>	آ پروشنت

PRESENT, 'I am breaking,' etc.

SINGULAR.

1st Pers.	<i>man próshagāyūn</i>	من پروشگایان
2nd „	<i>tow próshagāyē</i>	تو پروشگایے
3rd „	<i>ā próshagāyint</i>	آ پروشگاینت

PLURAL.

1st Pers.	<i>mā próshagāyin</i>	ما پروشگایین
2nd „	<i>shumā próshagāyit</i>	شما پروشگایت
3rd „	<i>ā próshagāyant</i>	آ پروشگاینت

IMPERFECT, 'I was breaking,' etc.

SINGULAR.

1st Pers.	<i>man próshagāyatān</i>	من پروشگایتان
2nd „	<i>tow próshagāyatē</i>	تو پروشگایتے
3rd „	<i>ā próshagāyat</i>	آ پروشگایت

PLURAL.

1st Pers.	<i>mā próshagāyatin</i>	ما پروشگایتین
2nd „	<i>shumā próshagāyatit</i>	شما پروشگایتیت
3rd „	<i>ā próshagāyatant</i>	آ پروشگایتنت

PRETERITE, 'By me was broken, or has been broken', etc.

SINGULAR.					
1st Pers.	<i>waç</i>	<i>prósht</i> (or) <i>próshta</i> (or)	(or) پروشت (or)	پروشت	مین
2nd "	<i>tow</i>	<i>próshtag</i> (and) <i>próshant</i>	پروشتگ (and) پروشتنت	پروشتگ	تو
3rd "	<i>âyā</i>	(or) <i>próshtagant</i>	پروشتگنت (or)	پروشتگنت	آیا
PLURAL.					
1st Pers.	<i>mā</i>	<i>prósht</i> (or) <i>próshta</i> (or)	(or) پروشت (or)	پروشت	ما
2nd "	<i>shumā</i>	<i>próshtag</i> (and) <i>próshant</i>	پروشتگ (and) پروشتنت	پروشتگ	شما
3rd "	<i>āhān</i>	(or) <i>próshtagant</i>	پروشتگنت (or)	پروشتگنت	آهان
			PLUPERFECT, 'By me had been broken', etc.		
SINGULAR.					
1st Pers.	<i>man</i>	<i>próshat</i> (or) <i>próshtag</i>	پروشتگ (or)	پروشتگ	مین
2nd "	<i>tow</i>	(and) <i>próshatant</i> (or)	پروشتگنت (and)	پروشتگنت	تو
3rd "	<i>âyā</i>	<i>próshtagant</i>	پروشتگنت	پروشتگنت	آیا

PLURAL.

1st Pers.	<i>mā</i>	$\left. \begin{array}{l} \text{próshlat (or) } \textit{próshlagat} \\ \text{(and) } \textit{próshlatat (or)} \\ \textit{próshlagatat} \end{array} \right\}$	$\left. \begin{array}{l} \text{پروشت (or) پروشتگت} \\ \text{(or) پروشتنت (and)} \\ \text{پروشتگنت} \end{array} \right\}$	$\left. \begin{array}{l} \text{ما} \\ \text{شما} \\ \text{آهان} \end{array} \right\}$
2nd "	<i>shumā</i>			
3rd "	<i>āhān</i>			

HYPOTHETICAL PAST, 'If by me had been broken,' etc.

SINGULAR.

1st Pers.	<i>man</i>	$\left. \begin{array}{l} \text{próshén (and) } \textit{próshénant} \\ \textit{próshén} \end{array} \right\}$	$\left. \begin{array}{l} \text{پروشتین (and) پروشتیننت} \\ \text{پروشتین} \end{array} \right\}$	$\left. \begin{array}{l} \text{من} \\ \text{تو} \\ \text{آیا} \end{array} \right\}$
2nd "	<i>tow</i>			
3rd "	<i>āyā</i>			

PLURAL.

1st Pers.	<i>mā</i>	$\left. \begin{array}{l} \text{próshén (and) } \textit{próshénant} \\ \textit{próshén} \end{array} \right\}$	$\left. \begin{array}{l} \text{پروشتین (and) پروشتیننت} \\ \text{پروشتین} \end{array} \right\}$	$\left. \begin{array}{l} \text{ما} \\ \text{شما} \\ \text{آهان} \end{array} \right\}$
2nd "	<i>shumā</i>			
3rd "	<i>āhān</i>			

SINGULAR.

PLURAL.

1st Pers.	<i>man prósht, a kanān</i>	من پرروشت، کنان	<i>mā prósht, a kanin</i>	ما پرروشت، کین
2nd "	<i>tow prósht, a kané</i>	تو پرروشت، کنه	<i>shumā prósht, a kaniš</i>	شما پرروشت، کینت
3rd "	<i>ā prósht, a kanet</i>	آ پرروشت، کفت	<i>ā prósht, a kanant</i>	آ پرروشت، کنت

Past Potential, 'By me could have been broken,' etc.

SINGULAR.

1st Pers.	<i>man prósht</i>	<i>kut (or) kuta (or)</i>	<i>کت (or) کت</i>	من پرروشت
2nd "	<i>tow prósht</i>	<i>kutag (and) kutant</i>	<i>کتگ (and) کنت</i>	تو پرروشت
3rd "	<i>āyā prósht</i>	<i>(or) kutagant</i>	<i>(or) کتگنت</i>	آیا پرروشت

PLURAL

1st Pers.	<i>mā prósht</i>	<i>kut (or) kuta (or)</i>	<i>کت (or) کت</i>	ما پرروشت
2nd "	<i>shumā prósht</i>	<i>kutag (and) kutant</i>	<i>کتگ (and) کنت</i>	شما پرروشت
3rd "	<i>āhān prósht</i>	<i>(or) kutagant</i>	<i>(or) کتگنت</i>	آهان پرروشت

(122). The following few examples, elucidating the construction of sentences having Transitive Verbs, may perhaps prove useful. For the sake of simplicity, I shall adhere to the forms got from the Past Participle ending in گت *g*:

I broke my house (lit. by me my house was broken). $\left\{ \begin{array}{l} \text{man wati lóg} \\ \text{próshtag} \end{array} \right\}$ من وټ لوگ پروشتگ

I myself broke my own house (lit. by me myself mine own house was broken). $\left\{ \begin{array}{l} \text{man wat wati lóg} \\ \text{próshtag} \end{array} \right\}$ من و د وټ لوگ پروشتگ

That man has broken my house (lit. by that man my house has been broken). $\left\{ \begin{array}{l} \text{hamā mardū ma-} \\ \text{ni lóg próshatag} \end{array} \right\}$ هما مردا من لوگ پروشتگ

That man will break my house. $\left\{ \begin{array}{l} \text{hamā mard mani} \\ \text{lógā prósheet} \end{array} \right\}$ هما مرد من لوگا پروشیت

He will break my house. $\left\{ \begin{array}{l} \text{ā mani lógā} \\ \text{prósheet} \end{array} \right\}$ آ من لوگا پروشیت

He broke my house (lit. by him my house was broken). $\left\{ \begin{array}{l} \text{āyā mani lóg} \\ \text{próshtag} \end{array} \right\}$ آیا من لوگ پروشتگ

They will break my house. $\left\{ \begin{array}{l} \text{mani lógā} \\ \text{próshant} \end{array} \right\}$ آ من لوگا پروشنت

They broke my house (lit. by them my house was broken). $\left\{ \begin{array}{l} \text{āhān mani lóg} \\ \text{próshtag} \end{array} \right\}$ آهان من لوگ پروشتگ

He broke my houses (lit. by him my house were broken). $\left\{ \begin{array}{l} \text{āyā mani lóg} \\ \text{próshtagant} \end{array} \right\}$ آيا من لوگت پروشتگنت

They broke his houses (lit. his house by them were broken). $\left\{ \begin{array}{l} \text{āhān āyee lóg} \\ \text{próshtagant} \end{array} \right\}$ آهان آيي لوگت پروشتگنت

You broke his house (lit. by you his house was broken). $\left\{ \begin{array}{l} \text{tow āhee lóg} \\ \text{próshtag} \end{array} \right\}$ تو آهي لوگت بروشتگ

Ye broke his house (lit. by you his house was broken). $\left\{ \begin{array}{l} \text{shumā āhee lóg} \\ \text{próshtag} \end{array} \right\}$ شما آهي لوگت پروشتگ

He broke their house (lit. by him their house was broken). $\left\{ \begin{array}{l} \text{āyā āhāni lóg} \\ \text{próshtag} \end{array} \right\}$ آيا آهان لوگت پروشتگ

He broke their houses (lit. by him their house were broken). $\left\{ \begin{array}{l} \text{āyā āhāni lóg} \\ \text{prókstag} \end{array} \right\}$ آيا آهان لوگت پروشتگ

This broke that (lit. by this that was broken). $\left\{ \begin{array}{l} \text{isheeā ā} \\ \text{próshtag} \end{array} \right\}$ اشيآ پروشتگ

That broke this (lit. by that this was broken). $\left\{ \begin{array}{l} \text{yā ā} \\ \text{próshtag} \end{array} \right\}$ آيا ا پروشتگ

That broke those (lit. by that, that were broken). $\left\{ \begin{array}{l} \text{āyā ā prósht-} \\ \text{agant} \end{array} \right\}$ آيا آ پروشتگنت

This broke those (lit. by this, that were broken). $\left\{ \begin{array}{l} \text{isheeā ā prósht-} \\ \text{tagant} \end{array} \right\}$ اشيآ پروشتگنت

He beat him (lit. by him he was beaten). $\left\{ \begin{array}{l} \text{āyā ā jatag} \\ \cdot \end{array} \right\}$ آيا آ جتگ •

OF VERBS.

This beat that (*lit.* by this, that was beaten). { *isheeū ā jatag* } اِشِيَا آ جَتَاگ

This beat those (*lit.* by this, that were beaten). { *isheeū ā jatagant* } اِشِيَا آ جَتَاگَنْت

Those beat this (*lit.* by those, this was beaten). { *āhūn ē jatag* } آهَانْ اے جَتَاگ

This will beat those. { *ē āhūn, a jant* } اے آهَانْ

Those will beat this. { *ā isheeū jannant* } آ اِشِيَا -

This will beat this. { *ē isheeū jant* } اے اِشِيَا

This beat this (*lit.* by this, this was beaten). { *isheeū ē jatag* } اِشِيَا اے جَتَاگ

(123). It appears unnecessary to give a paradigm of an Irregular Transitive Verb, since the Past (or Passive) Participle being known, no further difficulty remains to be encountered.

PASSIVE VOICE.

(124). The Passive may be generally expressed either by using the Infinitive or Verbal Noun before the tenses of the Auxiliary Verb *beiaq* 'to be'; or for the Aorist Passive, the Aorist Active without a Nominative; for the Present or Imperfect Passive, the Present or Imperfect Active with the subject in the Genitive (which shows that what I have, for

convenience sake, called the Present Participle, is really the Dative of 'state,' 'condition,' of the Infinitive or Verbal Noun, *vide* Para, 94); and for the Passive Past, the Active Past without expressing the Agent Noun, but the postpositions of the 3rd persons (Paras. 62 to 67) may be affixed. Indeed, I am not sure whether they are more properly added or omitted : as,

I may, shall, or will be beaten. $\left\{ \begin{array}{l} \text{man janag, a bān (or)} \\ \text{manū jant (or), ja-} \\ \text{nant} \end{array} \right\} \left\{ \begin{array}{l} \text{من جنگت بان} \\ \text{منّا جنت (or)} \\ \text{جنتت (or)} \end{array} \right\}$

I was, or have been beaten. $\left\{ \begin{array}{l} \text{man janag beetān (or)} \\ \text{beetagān (or) manū} \\ \text{jata (or) manūrū} \\ \text{jatē (or) manei jat} \\ \text{(or) manū jatagish} \end{array} \right\} \left\{ \begin{array}{l} \text{من جنگ بیتان} \\ \text{منّا (or) بیتگان (or)} \\ \text{جت (or) منارا جتت} \\ \text{(or) منی جت} \\ \text{(or) منّا جتگش} \end{array} \right\}$

I am being beaten. $\left\{ \begin{array}{l} \text{mani janagū, in} \\ \text{beeten.} \end{array} \right\} \left\{ \begin{array}{l} \text{من جنگاؤن} \end{array} \right\}$

I was being beaten. $\left\{ \begin{array}{l} \text{mani janagūyat} \end{array} \right\} \left\{ \begin{array}{l} \text{من جنگایت} \end{array} \right\}$

I had been beaten. $\left\{ \begin{array}{l} \text{man janag beetaga-} \\ \text{tān (or) manūrū} \\ \text{jatagatē (or) manū} \\ \text{jatagatish} \end{array} \right\} \left\{ \begin{array}{l} \text{من جنگ بیتگان} \\ \text{(or) منارا جتگتت} \\ \text{(or) منّا جتگتیش} \end{array} \right\}$

They had been beaten. $\left\{ \begin{array}{l} \bar{a} \text{ janag beetagd\bar{a}nt} \\ \text{(or) } \bar{a} \text{ j\bar{a}tagatant\bar{e}} \\ \text{(or) } \bar{a},ish \text{ j\bar{a}taga-} \\ \text{tant} \end{array} \right\} \left\{ \begin{array}{l} \text{آ جنگ بیتگنت} \\ \text{آ جگگنت (or)} \\ \text{آش جگگنت} \end{array} \right.$

CAUSAL VERBS.

(125). Causal Verbs are formed from Transitive Verbs by inserting آین \bar{a}^n between the Root and the termination گت (ag) of the Infinitive, thus forming a new verb, which may be conjugated like any other: as from پروشگ $pr\bar{o}shag$ 'to break' comes پروشاینگ $pr\bar{o}sh\bar{a}^nag$ 'to cause (another) to break'; from لوڻگ $l\bar{o}tag$ 'to desire,' 'to ask for,' comes لوڻاینگ $l\bar{o}^nag$ 'to cause another to ask for,' 'to send for.'

(126). Intransitive Verbs may generally insert either آین \bar{a}^n or آن $\bar{a}n$ or ین $\bar{e}n$ between the Root and Infinitival Termination گت (ag): as, from رسگ $rasag$ 'to arrive' comes رساینگ $ras\bar{a}^nag$ and رسانگ $ras\bar{a}nag$ and رسیدگ $ras\bar{e}nag$ 'to cause to arrive,' 'to send.' رسیدگ $ras\bar{e}nag$ also means 'to overtake,' and possibly the other two may also be used to signify the same thing.

(127). Some of the Irregular Verbs form their causals differently: as, from گوزگ $gv\bar{a}zag$ 'to pass by or over' comes گوازینگ $gv\bar{a}z\bar{a}^nag$ 'to cause to

pass by *or* over,' 'to carry across'; from تچگ *tachag* 'to run' comes تچگ *tāchag* 'to cause to run' (to gallop a horse); from نندگ *nindag* 'to sit' comes نادینگ *nādīnag* 'to cause to sit'; from وپسگ *wapsag* 'to lie down' comes واپینگ *wāpīnag* 'to cause to lie down.'

COMPOUND VERBS.

(128). There is in Baloochee a very numerous class of Compound Verbs, formed by preposing Nouns of all kinds (including Adjectives, etc.) to certain Baloochee Verbs; the Verbs so made use of often entirely lose, for the time being, their own proper significations: thus, from کپگ *kapag* 'to fall' is formed درکپگ *darkapag* 'to go out'; ایرکپگ *eerkapag* 'to descend,' سرکپگ *sarkapag* 'to ascend,' and many others. The following are the principal Verbs used in these combinations:

کنگ *kanag*, 'to do.'

آرگ *ārag*, 'to bring.'

گړگ *girag*, 'to seize.'

کپگ *kapag*, 'to fall.'

دینگ *deiag*, 'to give.'

آیگ *āyag*, 'to come.'

برگ *barag*, 'to bear.'

گیجگ *gējag*, 'to miscarry.'

(129.) Verbs are rendered Negative by prefixing to them the particles *na* or *ma* 'not': as,

He will not go.	{ <i>ā narow</i> }	آ نرَوَت
By him it was not broken.	{ <i>āyā naprósh</i> }	آ یا نپروشت

(130). The particle *ma* is prefixed to the Imperative to express 'prohibition': as,

Do not go.	{ <i>marow</i> }	مَرَو
Do not break.	{ <i>maprósh</i> }	مپروش

(131). *ma* has also sometimes the force of 'lest,' 'would that not': as,

Hold him, lest	آ یارا بد
break my hou	لوا مپرو
If he were not l	اگر آ
(would he w	یتیم
not) it would	
very well.	

(132). *ni*
when prefixed
except

Do not come.	{ <i>meiā</i> }	میَا
I will not come.	{ <i>neiāyān</i> }	نیَا یان
I will not permit.	{ <i>neiilān</i> }	نیِلان

Do not let. { *meil* } مَیْل.

I have not. { *manā'nest* } منا نیست

Note.—It will be observed that the initial *Alif* is dropped.

(133). To Verbs commencing with *o*, *na* and *ma* are prefixed : as,

He will not stand. { *naóshtee* } نوشتیت

(134). In Baloochee there is no Verb 'to have.' دارگ *dārag*, derived from the same root as the Persian Verb داشتن *dāshtan* 'to have,' means in Baloochee 'to hold,' 'to keep,' 'to stand fast,' 'to halt,' 'to guard,' 'to restrain.' To supply its place است *ast* or هست *hast*, or استیت *astin* or هستیت *hastin*, 'is,' and استنت *astant* or هستنت *hastant* 'are,' and occasionally the personal terminations of the 3rd persons, are used impersonally for its Present Tense, the noun or pronoun denoting the 'possessor' being either put in the 1st form of the Dative, or in construction with a preposition (v. Prepositions, Paras. 143-145), and for its Past tenses the Past tenses of the Auxiliary Verb بیگ *beig* 'to be, or to become' used in the same manner.

I have it. $\left\{ \begin{array}{l} g\acute{o}n\ manin\ (or)\ ma- \\ ni\ gwar\acute{a},in\ (or) \\ man\acute{a}\ g\acute{o}nin \end{array} \right\} \begin{array}{l} (or)\ \text{گون مینت} \\ \text{من گورائنت} \\ (or)\ \text{منا گوننت} \end{array}$

I have some.	$\left\{ \begin{array}{l} \text{manū hast (vr) gōn} \\ \text{man hastin} \end{array} \right\}$	(or) منا هست گون من هستنت
We have none; our brothers have.	$\left\{ \begin{array}{l} \text{mārū nēst meii} \\ \text{brātān hast} \end{array} \right\}$	مارا نیست می- براتان هست
Had I any, I would have given it to you yesterday.	$\left\{ \begin{array}{l} \text{agar gōn man bee-} \\ \text{tēn man zeek tarū} \\ \text{dātāt} \end{array} \right\}$	اگر گون من بیتین من زیگ ترا داتت
If the man has it, take it from him ; if the woman has it, leave it.	$\left\{ \begin{array}{l} \text{agar marda gwarū} \\ \text{bibee chi āyū bi-} \\ \text{zeerā, 'agar janeena} \\ \text{ywarū, in āyū ya,} \\ \text{low dei} \end{array} \right\}$	اگر مرد گورا ببیت چہ آیا بزیرہ اگر جنین گورائنت آیا یلہ دی

(135). The following lists of a few Regular and Irregular Verbs are here given for convenience of reference. It appeared unnecessary to insert both forms of the Past Participle, and I have therefore only shown that form which ends in *a* (*h*):

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Allow, per- mit Tr.	اِشْتہ <i>ishta</i>	کِلِیت <i>kileet</i>	اِل <i>il</i>	اِلِگت <i>ilag</i>
To Bake, brqil Tr.	پتک - پک <i>paka, patka</i>	پچیت <i>pacheet</i>	پچ <i>pach</i>	پچگت <i>pachag</i>

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To bear, carry { Tr.	بُرْتَه <i>burta</i>	بَارْت <i>bārt</i>	بر <i>bar</i>	بِرْت <i>barag</i>
To Beat, at- tack, Tr.	جَتَه <i>jata</i>	جَنْت <i>jant</i>	جن <i>jan</i>	جَنْگ <i>janag</i>
To Be or be- come, Intr.	بِیْتَه <i>beeta</i>	بِیْت <i>beet</i>	بی <i>bei</i>	بِیْگ <i>beiaḡ</i>
To Bore { Tr.	سُنْبِتَه - سُبْتَه <i>subta, subita</i>	سُنْبِیْت <i>syumbcet</i>	سُنْب <i>sumb</i>	سُنْبِگ <i>sumbag</i>
To Burn, { Tr.	سَوْتِکَه <i>sótka</i>	سَوْچِیْت <i>sócheet</i>	سوچ <i>sóch</i>	سَوچِگ <i>sóchag</i>
To Burn, { Intr.	سُتِکَه <i>sutka</i>	سُچِیْت <i>sucheet</i>	سُچ <i>such</i>	سُچِگ <i>suchag</i>
To Choose, { Tr.	گِیچِیْتَه <i>gichita</i>	گِیچِیْت <i>gichint</i>	گِیچِن <i>gichin</i>	گِیچِیْنِگ <i>gichinag</i>
To Come, { Intr.	آئِکَه <i>aṭka</i>	کِیْت <i>keit</i>	آ <i>ā</i>	آیْگ <i>āyag</i>
To Cook, { Tr.	گِرَاسْتَه <i>grāsta</i>	گِرَایِیْت <i>grādeet</i>	گِرَاد <i>grād</i>	گِرَادِگ <i>grādag</i>
To Die, { Intr.	مُرتَه <i>murta</i>	مِریْت <i>mireet</i>	مر <i>mir</i>	مِریْگ <i>mirag</i>
To Dwell, to sit, Intr.	نِشْتَه <i>nishta</i>	نِندیْت <i>nindeet</i>	نِند <i>nind</i>	نِندیْگ <i>nindag</i>

	Past Part.	3rd Sing. Aorist,	Root.	Infinitive.
To Eat or drink, { Tr. {	وَارْتِهَ	وَارْت	وَر	وَرگ
	<i>wārta</i>	<i>wārt</i>	<i>war</i>	<i>warag</i>
To Fry (in oil, { etc.), Tr. {	بَرِیْتکِه	بَرِیجِیت	بَرِیج	بَرِیجگ
	<i>brētkā</i>	<i>brējeet</i>	<i>brēj</i>	<i>brējag</i>
To Give, { Tr. {	دَاتِه	دَات	دَی	دَیگ
	<i>dāta</i>	<i>dāt</i>	<i>dei</i>	<i>deīag</i>
To Gallop, { Tr. {	تَاکِه	تَاچِیت	تَاچ	تَاچگ
	<i>tātka</i>	<i>tacheet</i>	<i>tāch</i>	<i>tāchag</i>
To Go, { Intr. {	شُتِه	رَوْت	رَو	رَوگ
	<i>shuta</i>	<i>rowt</i>	<i>row</i>	<i>rowag</i>
To Grow, { Intr. {	رُسْتِه	رُدِیت	رُد	رُدگ
	<i>rusta</i>	<i>rudeet</i>	<i>rud</i>	<i>rudag</i>
To Grind, { Tr. {	دُرُشْتِه	دُرُشِیت	دُرُش	دُرُشگ
	<i>drushta</i>	<i>drusheet</i>	<i>drush</i>	<i>drushag</i>
To Hang up, { Tr. {	دَرْتکِه	دَرَنجِیت	دَرَنج	دَرَنجگ
	<i>dratka</i>	<i>dranjeet</i>	<i>dranj</i>	<i>dranjag</i>
To Hold, keep, { halt, etc. *Tr. {	دَاشْتِه	دَارِیت	دَار	دَارگ
	<i>dāshta</i>	<i>dāreet</i>	<i>dār</i>	<i>dārag</i>
To Lie down, { Intr. {	وِپْتِه	وِپْسِیت	وِپس	وِپسگ
	<i>wapta</i>	<i>wapseet</i>	<i>waps</i>	<i>wapsag</i>
To Pass by, { Intr. {	گُوسْتِه	گُوزِیت	گُوز	گُوزگ
	<i>gwasta</i>	<i>gwazeet</i>	<i>gwaz</i>	<i>gwazag</i>

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Pick up, Tr.	چٲٲا <i>chita</i>	چٲٲٲ <i>chint</i>	چٲ <i>chin</i>	چٲٲٲ <i>chinag</i>
To Pluck, to break, *Tr.	سٲسٲ <i>sista</i>	سٲٲدٲٲ <i>sindeet</i>	سٲٲد <i>sind</i>	سٲٲدٲٲ <i>sindag</i>
To Pound, Tr.	چٲٲٲ <i>chupta</i>	چٲٲٲٲ <i>chópeet</i>	چٲٲ <i>chóp</i>	چٲٲٲٲ <i>chópag</i>
To Pull out, Tr.	گٲٲٲ <i>gwatka</i>	گٲٲٲٲ <i>gwajeet</i>	گٲٲ <i>gwaj</i>	گٲٲٲٲ <i>gwajag</i>
To Read, Tr.	وٲٲٲ <i>wanta</i>	وٲٲٲٲ <i>wáneet</i>	وٲٲ <i>wān</i>	وٲٲٲٲ <i>wānag</i>
To Reap, Tr.	رٲٲٲ <i>ruta</i>	رٲٲٲٲ <i>runeet</i>	رٲٲ <i>run</i>	رٲٲٲٲ <i>runag</i>
To Run, Intr.	تٲٲٲ <i>taṭka</i>	تٲٲٲٲ <i>tacheet</i>	تٲٲ <i>tach</i>	تٲٲٲٲ <i>tachag</i>
To Scatter, Tr.	رٲٲٲ <i>rétka</i>	رٲٲٲٲ <i>récheet</i>	رٲٲٲ <i>réch</i>	رٲٲٲٲ <i>réchag</i>
To Seize, Tr.	گٲٲٲ <i>gipta</i>	گٲٲ <i>git</i>	گٲٲ <i>gir</i>	گٲٲٲٲ <i>girag</i>
To Sew, Tr.	دٲٲٲ <i>dótka</i>	دٲٲٲٲ <i>dócheet</i>	دٲٲٲ <i>dóh</i>	دٲٲٲٲ <i>dóchag</i>
To Sit, Intr.	نٲٲٲ <i>nishta</i>	نٲٲٲٲ <i>nindeet</i>	نٲٲد <i>nind</i>	نٲٲدٲٲ <i>nindag</i>

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Spin (wool, etc.) Tr.	رِسْت <i>rista</i>	رِیسِیت <i>ríceet</i>	رِیس <i>rés</i>	رِیسَگ <i>résag</i>
To Sweep, Tr.	رُپْت <i>rupta</i>	رُوپِیت <i>rópeet</i>	رُوپ <i>róp</i>	رُوپَگ <i>rópag</i>
To Suck, Tr.	مِٹْک <i>mitka</i>	مِچِیت <i>micheet</i>	مِچ <i>mich</i>	مِچَگ <i>michag</i>
To Take, Tr.	زُرْت <i>zurta</i>	زِرِیت <i>zeereet</i>	زِر <i>zeer</i>	زِرَگ <i>zeerag</i>
To Undo, open, loosen, Tr.	بُوتْک <i>bótka</i>	بُوجِیت <i>bójeet</i>	بُوج <i>bój</i>	بُوجَگ <i>bójag</i>
To Wash, Tr.	شُشْت <i>shushta</i>	شُودِیت <i>shódeet</i>	شُود <i>shód</i>	شُودَگ <i>shódag</i>
To Write, Tr.	نِیْشْت <i>nibishla</i>	نِیْسِیت <i>nibeeet</i>	نِیس <i>nibees</i>	نِیْسَگ <i>nibeesag</i>

REGULAR VERBS.

To be Adorn- ed, Intr.	سَمبَهِیت <i>sambahita</i>	سَمبَهِیت <i>sambaheet</i>	سَمب <i>sambah</i>	سَمبَگ <i>sambahag</i>
To Arrive, Intr.	رَسْت <i>rasita</i>	رَسِیت <i>raseet</i>	رَس <i>ras</i>	رَسَگ <i>rasag</i>
To Bark (a dog), Tr.	لَکِیت <i>lākita</i>	لَکِیت <i>lākeet</i>	لَک <i>lāk</i>	لَکَگ <i>lākag</i>

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Bear (bedelivered), Intr.	زات <i>zāta</i>	زیت <i>zeit</i>	زا <i>zā</i>	زایگ <i>zāyag</i>
To Bite, Tr.	گست <i>gasita</i>	گسیت <i>gaseet</i>	گس <i>gas</i>	گسگ <i>gasag</i>
To Break, Tr.	پروشته <i>próshta</i>	پروشیت <i>prósheet</i>	پروش <i>prósh</i>	پروشگ <i>próshag</i>
To Break, Intr.	پُرشته <i>prushta</i>	پُرشیت <i>prushcet</i>	پُروش <i>prush</i>	پُرشگ <i>prushag</i>
To Chew, Tr.	جات <i>jāta</i>	جائیت <i>jā, eet</i>	جا <i>jā</i>	جایگ <i>jāyag</i>
To Chop, Tr.	گدته <i>gulita</i>	گدیت <i>gulcet</i>	گد <i>gul</i>	گدگ <i>gulag</i>
To Cough, Tr.	کلت <i>kulita</i>	کلیت <i>kuleet</i>	کل <i>kul</i>	کلمگ <i>kulag</i>
To Deceive, Tr.	بذته <i>bailita</i>	بذیت <i>bailcet</i>	بذ <i>bail</i>	بذگ <i>bailag</i>
To Drip, Intr.	پشته <i>pitita</i>	پشیت <i>pileet</i>	پت <i>pil</i>	پتگ <i>pitag</i>
To Drive on, Tr.	هکلت <i>hakalita</i>	هکلیت <i>hakaleet</i>	هکل <i>hakal</i>	هکلمگ <i>hakalag</i>
To Drive away, Tr.	گلینته <i>galénta</i>	گلینیت <i>galéneet</i>	گلین <i>galén</i>	گلینگ <i>galénag</i>

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Dry, Tr.	تاپتہ <i>tāpta</i>	تاپیت <i>tūpeet</i>	تاپ <i>tāp</i>	تاپگ <i>tūpag</i>
To Enter, Intr.	پُترتہ <i>puturta</i>	پُتریت <i>putureet</i>	پُتر <i>putur</i>	پُترگ <i>puturag</i>
To Fear, be afraid, Intr.	ترُسیت <i>trusita</i>	ترُسیت <i>truseet</i>	ترُس <i>trus</i>	ترُسگ <i>trusag</i>
To Fight with, contend, Intr.	مِریتہ <i>mirita</i>	مِریت <i>mirēet</i>	مِر <i>mir</i>	مِرگ <i>mirag</i>
To Fall, Intr.	کپتہ <i>kāpta</i>	کپیت <i>kapeet</i>	کپ <i>kap</i>	کپگ <i>kapag</i>
To Flee, es- cape, Intr.	لکیتہ <i>likita</i>	لکیت <i>likeet</i>	لک <i>lik</i>	لکگ <i>likag</i>
To Flee, es- cape, Intr.	جِگیرتہ <i>jigirita</i>	جِگیریت <i>jigireet</i>	جِگیر <i>jigir</i>	جِگیرگ <i>jigirag</i>
To Forgive, Tr.	بکِشیتہ <i>bakshita</i>	بکِشیت <i>baksheet</i>	بکِش <i>baksh</i>	بکِشگ <i>bakshag</i>
To Freeze, Intr.	بدیتہ <i>badita</i>	بدیت <i>badeet</i>	بد <i>bad</i>	بدگ <i>badag</i>
To Gain, pro- fit, win, Tr.	کٲیتہ <i>kq̄ita</i>	کٲیت <i>kateet</i>	کٲ <i>kat</i>	کٲگ <i>katag</i>
To Hide one- self, Intr.	تپتہ <i>tapita</i>	تپیت <i>tapeet</i>	تپ <i>tap</i>	تپگ <i>tapag</i>

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Hit against, Intr.	لَگِیت <i>lagita</i>	لَگِیت <i>lageet</i>	لَگ <i>lag</i>	لَگَک <i>lagag</i>
To Hop, Intr.	سِیت <i>sitita</i>	سِیت <i>siteet</i>	سِیت <i>sit</i>	سِیتَک <i>sitag</i>
To Join to- gether, Tr.	گِپِیت <i>gapēta</i>	گِپِیت <i>gapēet</i>	گِپِین <i>gapēn</i>	گِپِینَک <i>gapēnag</i>
To Jump, Intr.	سِرِیت <i>sirita</i>	سِرِیت <i>sireet</i>	سِر <i>sir</i>	سِرِیتَک <i>sirag</i>
To Kill, Tr.	کُشِیت <i>kushta</i>	کُشِیت <i>kusheet</i>	کُش <i>kush</i>	کُشِیتَک <i>kushag</i>
To Know, Tr.	زانت <i>zānta</i>	زانت <i>zānt</i>	زان <i>zān</i>	زانَک <i>zānag</i>
To Laugh, Tr.	کندِیت <i>kandita</i>	کندِیت <i>kandeet</i>	کند <i>kand</i>	کندِیتَک <i>kandag</i>
To Lick, Tr.	چِیت <i>chitita</i>	چِیت <i>chileet</i>	چِیت <i>chit</i>	چِیتَک <i>chitag</i>
To Load, Tr.	لَدِیت <i>ladita</i>	لَدِیت <i>ladeet</i>	لَد <i>lad</i>	لَدِیتَک <i>ladag</i>
To Look, Tr.	چارِیت <i>chārta</i>	چارِیت <i>chāreet</i>	چار <i>chār</i>	چارِیتَک <i>chārag</i>
To be mis- taken, Intr.	بُلِیت <i>bulita</i>	بُلِیت <i>buleet</i>	بُل <i>bul</i>	بُلِیتَک <i>bulag</i>

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Forget, Tr.	شَمُوشْتَه <i>shamóshta</i>	شَمُوشِيت <i>shamósheet</i>	شَمُوش <i>shamósh</i>	شَمُوشَك <i>shamóshag</i>
To Neigh, Tr.	شِدِدَت <i>shidita</i>	شِدِدِيت <i>shideet</i>	شِد <i>shid</i>	شِدَك <i>shidag</i>
To Obey, Tr.	مَنِنْت <i>mannita</i>	مَنِنِيت <i>manneet</i>	مَن <i>mann</i>	مَنَك <i>mannag</i>
To Plait, wove, Tr.	گَوِپْتَه <i>gwapta</i>	گَوِپِيت <i>gwapeet</i>	گَوِپ <i>gwap</i>	گَوِپَك <i>gwapag</i>
To Plant, Tr.	كِشْتَه <i>kishta</i>	كِشِيت <i>kishvet</i>	كِش <i>kish</i>	كِشَك <i>kishag</i>
To Praise, Tr.	گَلَاتَه <i>galāta</i>	گَلَاثِيت <i>galā, eet</i>	گَلَا <i>galā</i>	گَلَايَك <i>galāyag</i>
To Pull, measure, Tr.	كَشْتَه - كَشِيت <i>kashita, kashita</i>	كَشِيت <i>kasheet</i>	كَش <i>kash</i>	كَشَك <i>kashag</i>
To Repent, Intr.	بَجِتَه <i>bajita</i>	بَجِيت <i>bajeet</i>	بَج <i>ʔaj</i>	بَجَك <i>bajag</i>
To Rip, to tear, Tr.	دِرْتَه <i>dirta</i>	دِرِيت <i>direet</i>	دِر <i>dir</i>	دِرَك <i>dirag</i>
To Rob, steal, Tr.	دُزْتَه <i>duzita</i>	دُزِيت <i>duzeet</i>	دُز <i>duz</i>	دُزَك <i>duzag</i>
To Roll on one side, Intr.	لِيتَه <i>létita</i>	لِيتِيت <i>lèteet</i>	لِيت <i>lét</i>	لِيتَك <i>létag</i>

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Roll over, Intr.	أَلَيْتَ <i>ālēlita</i>	أَلَيْتَ <i>ālēet</i>	أَلَيْتَ <i>ālēt</i>	أَلَيْتَ <i>ālētāg</i>
To Rub, Tr.	لَتَرْتِ <i>latārta</i>	لَتَرْتِ <i>latāreet</i>	لَتَارَ <i>latār</i>	لَتَارَ <i>latārag</i>
To Rub, Tr.	مُشْتِ <i>mushta</i>	مُشْتِ <i>mushcet</i>	مُشَ <i>mush</i>	مُشْتِ <i>mushag</i>
To Rush to arms, Intr.	رُمِبْتَ <i>rumbīta</i>	رُمِبْتَ <i>rumbēet</i>	رُمِبَ <i>rumb</i>	رُمِبْتَ <i>rumbag</i>
To Say, speak, Tr.	غَوَشْتَ <i>gwashta</i>	غَوَشْتَ <i>gwasheet</i>	غَوَشَ <i>gwash</i>	غَوَشْتَ <i>gwashag</i>
To Scrape, Tr.	كَكَّرْتَ <i>kakarta</i>	كَكَّرْتَ <i>kakareet</i>	كَكَّرَ <i>kakar</i>	كَكَّرْتَ <i>kakarag</i>
To Scratch, Tr.	حَانَكُرْتَ <i>chānhurita</i>	حَانَكُرْتَ <i>chānkureet</i>	حَانَكُرَ <i>chānkur</i>	حَانَكُرْتَ <i>chānkurag</i>
To Shut (eye or hand), Tr.	بُوَّتَ <i>būtita</i>	بُوَّتَ <i>bootēet</i>	بُوَّتَ <i>boot</i>	بُوَّتَ <i>bootag</i>
To Sink, Intr.	بُدَّتَ <i>buḍlita</i>	بُدَّتَ <i>buḍēet</i>	بُدَّ <i>buḍ</i>	بُدَّتَ <i>buḍag</i>
To Sink, dive, Intr.	بُكَّتَ <i>bukita</i>	بُكَّتَ <i>bukeet</i>	بُكَّ <i>buk</i>	بُكَّتَ <i>bukag</i>
To Sift, Tr.	سَرَّارْتَ <i>sarārta</i>	سَرَّارْتَ <i>sarāreet</i>	سَرَّارَ <i>sarār</i>	سَرَّارْتَ <i>sarārag</i>

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Slip, Intr.	شترت <i>shiturta</i>	شتریت <i>shitarēet</i>	شنز <i>shitar</i>	شترگ <i>shitarag</i>
To Slip, Intr.	لگشت <i>lagushta</i>	لگشیت <i>lagusheet</i>	لکش <i>lagush</i>	لگشت <i>lagushag</i>
To Soak, wet, Tr.	پلینت <i>pulēnta</i>	پلینیت <i>pulēneet</i>	پلین <i>pulēn</i>	پلینگ <i>pulēnag</i>
To Squabble, Intr.	هرت <i>harita</i>	هریت <i>hareet</i>	هرز <i>har</i>	هرگ <i>harag</i>
To Stand, Intr.	اوشات <i>óshtāta</i>	اوشیت <i>óshteet</i>	اوشت <i>ósht</i>	اوشگ <i>óshtag</i>
To Strain, Tr.	پالات <i>pālāta</i>	پالایت <i>pālā, eet</i>	پالا <i>pālū</i>	پالایگ <i>pālāyag</i>
To Stretch, Tr.	تجینت <i>tajēnta</i>	تجینیت <i>tajēneet</i>	تجین <i>tajēn</i>	تجینگ <i>tajēnag</i>
To Shake, Intr. & Tr.	چندت <i>chanīta</i>	چندیت <i>chanīleet</i>	چند <i>chanil</i>	چندگ <i>chanuag</i>
To Stun, Tr.	توسینت <i>tósēnta</i>	توسینیت <i>tósēneet</i>	توسین <i>tósēn</i>	توسینگ <i>tósēnag</i>
To be Stunned, Intr.	تست <i>tusta</i>	تسیت <i>tuseet</i>	تس <i>tus</i>	تسگ <i>tusag</i>
To Swallow whole, Tr.	پلیکت <i>pilikita</i>	پلیکیت <i>pilikeet</i>	پلیک <i>pilik</i>	پلیگ <i>pilikag</i>

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To be Tired, { Intr.	کُهِتَ <i>kuhita</i>	کُهِیتَ <i>kuheet</i>	کُهِ <i>kuh</i>	کُهِتَ <i>kuhag</i>
To Tremble, { Intr.	لَرَزَتَ <i>larzita</i>	لَرَزِیتَ <i>larzeet</i>	لَرَزَ <i>larz</i>	لَرَزَتَ <i>larzag</i>
To Throw down, Tr.	پَرِیْنَتَ <i>pirénta</i>	پَرِیْنِیتَ <i>piréncet</i>	پَرِیْنَ <i>pirén</i>	پَرِیْنَتَ <i>pirénag</i>
To Turn, walk about, Intr.	تَرِیتَ <i>tarita</i>	تَرِیْتِ <i>taréct</i>	تَرِ <i>tar</i>	تَرِیتَ <i>tarag</i>
To Vomit, Tr.	شَانَتَ <i>shānta</i>	شَانِیتَ <i>shāneet</i>	شَانَ <i>shān</i>	شَانَتَ <i>shānag</i>
To Want, ask for, Tr.	لَوِیتَ <i>lōita</i>	لَوِیْتِ <i>lōieet</i>	لَوِ <i>lōi</i>	لَوِیتَ <i>lōitag</i>
To become Wet, Tr.	پُلِتَ <i>pullita</i>	پُلِیتَ <i>pulleet</i>	پُلَ <i>pull</i>	پُلِتَ <i>pullag</i>
To Wind, Tr.	پَتَاتَ <i>patāta</i>	پَتَائِیتَ <i>patā,ect</i>	پَتَا <i>patā</i>	پَتَائِیتَ <i>patāyag</i>

CHAPTER VII.

OF PARTICLES.

(136). Under the term Particles are comprised Adverbs, Prepositions, Interjections and Conjunctions.

(137). Adverbs of Place are simply the Locative cases (1st form of the Dative) of Nouns, to which a Demonstrative Pronoun is sometimes prefixed. They require the Noun to precede them in the Genitive. A list of those in common use is given below.

ADVERBS OF PLACE.

Here.	{ <i>idā, hamidā, eengó,</i> - اینگو -	إدا - همدا -
	{ <i>hameengó</i>	همينگو
There.	{ <i>óda, hamódā, āngó,</i> - آنگو -	اودا - همودا -
	{ <i>hamāngó</i>	همانگو
Everywhere.	<i>harjūgahū</i>	هرجاگه
Within.	<i>lāpū, iahū</i>	لایا - تها
Without.	<i>āarū</i>	درا
Afar off.	<i>deer</i>	دیر

Near.	<i>nazeekā</i>	نزیکا
Behind.	<i>randū, padū, pushtā</i>	رندا - پدا - پشتا
Before.	<i>dēmā</i>	دیما
Beneath.	<i>chérā, bunā</i>	چیرا - بُنا
Above.	$\left\{ \begin{array}{l} sarburā, sarā, bālā, \\ burzā \end{array} \right\}$	سربرا - سرا - بالا - برزا
After.	<i>randū</i>	رندا
Beyond.	<i>ādēmā, pushtā, padū</i>	آدیما - پشتا - پدا
Between.	<i>miyānjeeā, tókā</i>	میانجیا - توکا
Below, at foot of.	$\left\{ \begin{array}{l} chérā, bunā, dēmā \end{array} \right\}$	چیرا - بُنا - دیما
Hence.	<i>ashidā, chidā, chamidā</i>	اشدا - جدا - چیدا
Thence.	<i>ashódā, chamódā</i>	اشودا - چمودا
This side.	<i>édēmā, énēmā</i>	ایدیما - اینیما
That side.	<i>ādēmā, ānēmā</i>	آدیما - آنیما
Towards.	<i>nēmā, némagū</i>	نیما - نیمگا

(138). ADVERBS OF TIME.

When.	<i>harwahdé, nee, ki</i>	هروهده - نی - ک
Now.	$\left\{ \begin{array}{l} anee, hanee, nee, \\ hanoo, noo \end{array} \right\}$	انی - هنی - نی - هنو - نو
As yet.	<i>taneegā, daneegā</i>	تینیگا - دنیگا
Yesterday.	<i>zeek, zee</i>	زیک - زی

To-morrow.	<i>bāndūt, hāndā</i>	باندات - باند
To-night.	<i>inshapee</i>	انشپی
To-day.	<i>maróchee</i>	مروچی
Suddenly.	<i>anāgāhā, nēgāh</i>	اناکاها - ناگاه
Ever.	<i>hichbar, izhbar</i>	هیچبر - ازبر
Never.	<i>hichbar-na, izhbar-na</i>	هیچبرنه - ازبرنه
Once.	<i>yakbaré</i>	یکبره
After.	<i>guīdā, guīl</i>	گدا - گد
Again	<i>nók</i>	نوگ
Always.	<i>yakkashā</i>	یگشا
*Before.	$\left\{ \begin{array}{l} \textit{sar, sarā, sūree, sū-} \\ \textit{reeā pēsar, pēsarā,} \\ \textit{pēshtir, pēshtirā,} \\ \textit{owwal, owwalā} \end{array} \right.$	سر - سرا - ساری ساریا - پیسر - پیسرا - پیشتر - پیشترا - اول - اولاً
Immediately.	<i>hamēdamānā</i>	همدمانا

(139)... Note.*—*sārā*, ساریا *sāreeā*,
pēsarā, پیشترا *pēshtirā*, اولاً *owwalā*, and گدا *guīdā*,
 rather mean 'first' and 'afterwards,' as will be
 seen from the following examples.—A particle *ó*
 is curiously inserted between the Adverbs of Time
 signifying 'after' and 'before' and the first member
 of the proposition : as,

Go before me. { *ash man ó sar úrow* } تس من و سر برو

Come after me.	{ <i>ash man ó guil biyā</i> }	اش من و گد بیا
Go first.	{ <i>sarū or sūrēē or</i> <i>pésarū or owwalā</i> <i>or péshtirā burōw</i> }	(or) ساریا (or) سرا پیسرا (or) اول (or) پیشترا برو
Come afterwards.	{ <i>guilā biyā</i> }	گدا بیا
I came before	{ <i>man ash tow ó sar</i> }	من اش تو و سر
you, I did not	{ <i>atlagān ash tow ó</i> }	اتلگان اش تو
come after you.	{ <i>guil neiātlagān</i> }	و گد نیاتلگان

(140). ADVERBS OF QUANTITY.

Little.	<i>kamuk</i>	کمک
Much, many.	<i>bāz, gaparē</i>	باز - گیرے
More.	<i>gēsh, gēshtir</i>	دیس - گیشتر
Enough, only.	<i>bas</i>	بس
Less.	<i>kam</i>	کم
Some, a few.	<i>lahtē, cheezē, chee, ē</i>	لہتے - چیزے - چیمے
All, the whole.	<i>drust</i>	درست

(141). ADVERBS OF INTERROGATION,
MANNER, ETC.

When?	<i>kadee</i>	کدی
Where?	<i>koo, kujā, kujāngó</i>	کو - کجا - کجانگو
How much?	{ <i>chunt, chinkara, chi-</i> }	چنت - چنکرہ -
many!	<i>kara, chinkada</i>	چکرہ - چنکده

Why ?	{ <i>parchi, parchee, par-</i> <i>cheeā</i> }	پرچی - پرچی - پرچیا
Like.	{ <i>peimā, aīla, hāila,</i> <i>dowlā</i> }	پیمّا - ادا - ہڈا - ڈولا
How ?	<i>chón, chitowr</i>	چون - چتور
Perhaps.	<i>balki</i>	بلک
Certainly.	{ <i>béshak, zaroor, zór,</i> <i>albat</i> }	بیشک - زور - زور - البت
Certainly not.	<i>bun</i>	بُن
No, not.	<i>na, nā, innā</i>	نہ - نا - انا
Yes.	<i>or, how</i>	او - ہو
Like this.	<i>épeimā</i>	ایپیمّا
Like that.	<i>āpeimā</i>	آپیمّا
So.	<i>cho</i>	چو

PREPOSITIONS.

(142). Prepositions in Baloochee may be divided into two classes.

1st Class,—those which precede the Noun.

2nd Class,—those which follow the Noun.

(143). Those of the 1st class govern the Noun (but not the Pronouns, except the 3rd persons) in the 1st form of the Dative : as,

Take from that man.	<i>ash kamā mardū</i>	اش همامردا
	<i>bizeer</i>	بزیر
Do not take from me.	<i>ash man mazeer</i>	اش من مزیر
I will come with you.	<i>man gón 'tow, a kâ- yūn</i>	من گون تو کایان
I sent my book to you.	<i>man wati kitāb par tow rasēnta</i>	من وت کتاب پر تو رسینت
I will not go with him.	<i>gón āyā man na- rowān</i>	گون آیا من نروان

(144). There is an idiomatic way of using گون *gón* 'with' twice over in the same sentence, which has an equivalent in the English word 'along' used as in the following examples :

Bring it with you.	<i>gón wat biyārē</i>	گون وت بیارے
*Bring it along with you.	<i>gón wat biyārē gón</i>	گون وت بیارے گون
Come with me.	<i>gón man biyā</i>	گون من بیا
*Come along with me.	<i>gón man biyā gón</i>	گون من بیا گون

Note.*—In these examples the ن *n* of the first گون *gón* is so strongly nasalized as to be almost imperceptible.

(145). Those of the 2nd class are really nothing more than Adverbs of Place, and require the Noun or Pronoun to be placed before them in the Genitive, with the exception of گون *gón* (when it comes after the Noun), which requires it to be put in the 1st form of the Dative: as,

It is in my house. { *mani lóga lāpā, in* } من لوگت لاپا ئنت
Come with me. { *manū gón biyā* } منا گون بیا

(146). 1ST CLASS.

From, concerning. *ash, aḥ, shi, chi* اش - اچ - ش - چ
With, along with. *gón* گون
For, to, by. *par, pa, ma* پر - پ - م
Into. *man* من
Except. *bageir, bagar* بگير - بگر
Without. *bageir, bagar, bé* بگير - بگر - بے
Up to, as far as. *tā, dān* تا - دان

(147). 2ND CLASS.

In, into. *lāpā, takā* لاپا - تها
With. *gón* گون
To, with. *gwarā* گورا
For. *wāstā* واستا
On. *sarā, chakā* سرا - چکا

INTERJECTIONS.

(148). The Baloochee language is prolific in Interjections, but most of them are untranslatable, many objectionable, and others unnecessary to be given here.

Slowly, slowly.	$\left\{ \begin{array}{l} wash\ wash, s\bar{a}p \\ s\bar{a}p, \bar{a}st\acute{e}\ \bar{a}st\acute{e} \end{array} \right\}$	وش وش - ساپ ساپ - آستے آستے
Quietly, quietly.	<i>srāp, srāp</i>	سرآپ سرآپ
Bravo.	<i>shābāsh</i>	شباباش
So, indeed.	<i>anchó, hanchó</i>	انچو - ہانچو
May ill be averted.	<i>bé balā</i>	بے بلا

CONJUNCTIONS.

(149). The following is a list of the Conjunctions in use :

And.	<i>ó</i>	و
Also, and.	<i>ham</i>	هم
But.	<i>balé</i>	بلے
Enough.	<i>bas</i>	بس
Either, or.	<i>tórea</i>	توری
Then, afterwards	<i>gudā</i>	گدا
Therefore.	$\left\{ \begin{array}{l} hamishee\bar{u}, ham\acute{e}- \\ w\bar{a}st\bar{a} \end{array} \right\}$	هميشيا - هميوستا
If.	<i>agar, aga</i>	اگر - اگ
That.	<i>ki</i>	کے

(152). When the Conjunction , *ó* connects two Intransitive Verbs, it is permissible to omit the personal terminations from the first Verb : as,

I got up and $\left\{ \begin{array}{l} \text{man } pād \text{ atk } ó \text{ shu-} \\ \text{tagān (or) man} \\ \text{pād atkagān } ó \\ \text{shutagān} \end{array} \right\}$ من پاد اتک و
 went away. $\left\{ \begin{array}{l} \text{شتگان (or) من} \\ \text{پاد اتکگان و} \\ \text{شتگان} \end{array} \right\}$

CHAPTER VIII.

OF THE NUMERALS.

(153). The Cardinal Numbers in Baloochee are nearly the same as in Persian.

1 <i>yak</i>	یک	15 <i>pānzdah</i>	پانزده
2 <i>dō</i>	دو	16 <i>shānzdah</i>	شانزده
3 <i>sei</i>	سی	17 <i>habdah</i>	هفده
4 <i>chūr</i>	چار	18 <i>hazhdah</i>	هشده
5 <i>panch</i>	پنج	19 <i>nōzdah</i>	نوزده
6 <i>shash</i>	شش	20 <i>beest</i>	بیست
7 <i>hapt</i>	هفت	21 { <i>beest ó yak</i> }	بیست و یک
8 <i>hasht</i> -	هشت		
9 <i>nuh</i>	نه	30 <i>see</i>	سی
10 <i>dah</i>	ده	31 <i>see ó yak</i>	سی و یک
11 <i>yāzdah</i>	یازده	40 { <i>chil and chihil</i> }	چهل or چیل
12 <i>dwāzdah</i>	دوازده		چهل
13 <i>sēzdah</i>	سندس	41 <i>chil ó yak</i>	چل و یک
14 <i>chūrdah</i>	چارد	50 <i>panjāh</i>	پنجاه

60 <i>shast</i>	شست	•	200 <i>dō sad</i>	دو صد
70 <i>haptād</i>	هپتاد		300 <i>sei sad</i>	سی صد
80 <i>hashtād</i>	هشتاد		1,000 <i>hazār</i>	هزار
90 <i>nowad</i>	نود		10,000 <i>dah hazār</i>	ده هزار
100 <i>sad</i>	سد		100,000 <i>-lak</i>	لک

(154). The Ordinals are for the most part formed by adding *umee* to the Cardinals: as,

1st <i>owwāl</i>	اول	•	5th <i>haptumee</i>	هپتمی
2nd <i>dō,umee</i>	دوئمی	•	8th <i>hashtumee</i>	هشتمی
3rd <i>sei,umee</i>	سببمی	•	9th <i>nuhumee</i>	نهمی
4th <i>chārūmee</i>	چارمی		10th <i>dahumee</i>	دهمی
5th <i>panchumee</i>	پانچمی		20th <i>beestumee</i>	بیسستمی
6th <i>shashumee</i>	ششم		100th <i>sadumee</i>	سدم

(155). Fractional numbers are mostly expressed by prefixing the Denominator to the Numerator, the preposition *ash* 'from' being understood: as, *sei yak* 'one-third,' for *ash* *sei yak* 'from three, one.'

$\frac{1}{2}$ <i>nēm</i>	نیم	$\frac{2}{3}$ <i>seidō</i>	سیدو
$\frac{1}{3}$ <i>seiik</i>	سیک	$\frac{3}{4}$ <i>chārsei</i>	چارسی
$\frac{1}{4}$ <i>chārik</i>	چارک	$\frac{1}{5}$ <i>panchchār</i>	پانچچار
$\frac{1}{5}$ <i>panchik</i>	پانچک	$\frac{1}{100}$ <i>sadchil</i>	سدچل

(156).

Single.	<i>éyók, téyók</i>	ایوک - تیوک
Double.	<i>dósar</i>	دوسر
Treble.	<i>seisar</i>	سیسر
Quadruple.	<i>chārsar</i>	چارسر
Quintuple.	<i>pañhsar</i>	پانچسر
Sextuple.	<i>shashsar</i>	ششسر
Sevenfold.	<i>haptsar</i>	هفتسر
Eightfold.	<i>hashsar</i>	هشسر

(157).

The two, both.	<i>dó, éñān</i>	دوئینان
The three.	<i>sei éñān</i>	سیمینان
The four.	<i>chāréñān</i>	چارینان
The ten.	<i>duhénān</i>	دهمینان

CHAPTER IX.

DIVISIONS OF TIME.

(158). The days of the week are nearly the same as in Persian.

Sunday.	<i>yakshambih</i>	یکشنبه
Monday.	<i>dushambih</i>	دشمنه
Tuesday.	<i>seishambih</i>	سپشنبه
Wednesday.	<i>chārshambih</i>	چارشنبه
Thursday.	<i>pashambih</i>	پشنبه
Friday.	<i>jumā, it</i>	جماعت
Saturday.	<i>shambih</i>	شنبه

(159).

To-day.	<i>maróchee</i>	مروچی
Yesterday.	<i>zeek, zee</i>	زیک - زی
2 days ago.	<i>peiree, peiréree</i>	پیری - پیری
3 days ago.	<i>pis peiree</i>	پس پیری
To-morrow.	<i>bāndāt, bāndā</i>	باندات - باندا
2 days hence.	<i>pónshee, póshee</i>	پونشی - پونشی

3 days hence. *parampóshee* پرہپوشی

4 days hence. *pis parampóshee* پس پرہپوشی

(160).

To-night. *dóshee* دوشی

2 nights ago. *parandóshee* پرندوشی

3 nights ago. *pis parandóshee* پس پرندوشی

To-morrow night. *bāndā shap* باندہ شب

2 nights hence. *pónshée shap* یونشی شب

3 nights hence. *parampóshee shap* پرہپوشی شب

4 nights hence. *pisparampóshee shap* پسپرہپوشی شب

(161). The names of the months, as in most, if not all, Mahomedan countries, are the same as those of the Arabic Calendar, modified only by the local pronunciation of them. They are as follows :

muḥaram. محرم

rajab. رجب

safar. سفر

shābān. شہابان

rubee alowwal. ربی الاول

ramazān. رمضان

rubee ulākīr. ربی الاکیر

shoṣṣāl. شوال

jamādeē alowwal. جمادی الاول

soṣṣādah. ذوالکادہ

jamādē ulākīr. جمادی الاکیر

soolhaj. ذوالحج

(162). The year is divided into two seasons, *garmāg* 'the hot season,' and زمستان *zama-*

mistān. 'the cold season.' There are also numerous sub-divisions, but such have generally relation either to the different crops, prevailing winds, etc., vary in different localities, and appear unnecessary to be enumerated here.

(163). DIVISIONS OF THE DAY

First appearance of light—cockcrow.	{ <i>mazānīn gwarbām</i> }	مَزَنَمَن گُوربام
	{ <i>bāngwāh</i> }	بانگواہ
Dawn.	{ <i>gwarbām, atārag</i> }	گُوربام - اَتَا رَاق
	{ <i>māhalou, pagūh</i> }	ماہلا - پگاہ
Morning	{ <i>suhl, sōb</i> }	سُہل - سوب
Noon.	{ <i>n'rmōch, n'rmrōch</i> }	نِرموچ - نِرمروچ
1 o'clock (about).	{ <i>zuhr</i> }	زُہر
Afternoon.	{ <i>bigāh, asur</i> }	بیگاہ - اَسُر
Sunset.	{ <i>rōzarā</i> }	روزارہ
Evening.	{ <i>magrīb</i> }	مَگرِب
Dinner-time.	{ <i>ashā, shām</i> }	اَشَا - شام
Night.	{ <i>shap</i> }	شپ
Midnight.	{ <i>n'mshap</i> }	نِمشپ

OBSERVATIONS.

(164). باز *bāz* 'much,' چنت *chunt* 'how much? how many?' لهتے *lahtē* 'some, a few,' and the Cardinal numbers generally, take the Verb in the singular: as,

Many men came. { *bāz mard atka* } باز مرد اتک

How many persons { *chunt mardum* } چنت مردم
came? { *atka* } اتک

A few men came. { *lahtē mard atka* } لهتے مرد اتک

Twenty men went. { *beest mard shuta* } بیست مرد شت

(165). In narration, the Balooch always make use of the dramatic style, and even when referring to the perceptions or motives of action of a third person, give words to the thoughts which they conceive must have naturally passed through his mind at the time spoken of: as,

He said that he { *āyā gwasht ki* } آیا گوشت ک
would come, but { *man, a kāyān* } من کایان بلے
he did not. { *balē neiatka* } نیاتک

He perceived that $\left\{ \begin{array}{l} decté \text{ } ki \text{ } \textit{hanee} \\ man \text{ } peerān \end{array} \right\}$ دیتے کہ ہنی من
he was old. پیران

(166). In many instances where, after a Verb in the Past Tense, in English another Verb in the Past Tense would be employed, the Balooch uses the Present : as,

He perceived that the $\left\{ \begin{array}{l} decté \text{ } ki \text{ } \textit{āp} \\ \text{water ran towards} \\ the desert. \end{array} \right\}$ $\left\{ \begin{array}{l} \textit{duna neṃagā} \\ rowt \end{array} \right\}$ دیتے کہ آپ دن
نیمنا روت

(167). Adjectives of number, quantity, generally have the Nouns they qualify put in the singular : as,

Some persons ate. $\left\{ \begin{array}{l} lahté \text{ } mardumā \\ wārtā \end{array} \right\}$ لہتے مردما وارت

Many people went. $\left\{ \begin{array}{l} bās \text{ } mardum \\ shatā \end{array} \right\}$ باز مردم شت

(168). A few words ending in a long vowel require a euphonic letter to be inserted between them and a Verbal Termination : as,

It is here. $\left\{ \begin{array}{l} \textit{éngórin} \text{ for } \textit{éngó,in} \end{array} \right\}$ اینگورنت for اینگوئنت

It is so. $\left\{ \begin{array}{l} \textit{chushin} \text{ for } \textit{chó,in} \end{array} \right\}$ چُشنت for چوئنت

It is this. $\left\{ \begin{array}{l} \textit{éshin} \text{ for } \textit{é,in} \end{array} \right\}$ ایشنت for ایئنت

(169). هم *ham* and و *ó* 'also,' 'and,' are sometimes both used in the same sentence, the latter redundantly: as,

He also is a good { *ā ham sharén* } و آ هم شرین مردے
man. { *mardé ó* }

This also is good. { *é ham sharin ó* } و اے هم شرینت و

• Here also there { *éngó ham bā-* } و اینگو هم بازینت و
are plenty. { *zun ó* }

APPENDIX A.

In Para. 79 it is said that the Terminations added to the Roots of Verbs might, if there appeared to be any advantage in so doing, be considered as parts of an imaginary Verb أَكْتُ *ag* 'to be.' Such Verb, if it existed, would be conjugated as follows :

INFINITIVE, VERBAL NOUN, ETC., 'to be.'

أَكْتُ *āg*.

ROOT, أ *a*.

PRESENT PARTICIPLE, 'being.'

أَكَا *agā*.

PAST PARTICIPLE, 'been.'

أَتَا *ata* or أَتَغْت *atag*.

ACTIVE PARTICIPLE, 'living.'

أَن or أَنَّ *ān*.

NOUN OF AGENCY OR CONTINUANCE, 'a living being.'

أَوَكْتُ *ók*.

PRESENT, 'I am, or may or shall be,' etc.

	SINGULAR.	PLURAL.
1st Pers.	من ^آ آن or ^آ آن	ما ^أ أن or ^أ أين
2nd „	تو ^أ أے or ^أ تے	شما ^أ أت or ^أ ت
3rd „	{ ^أ أیت or ^أ یت or ^أ یت أنت or ^أ نت	آ ^أ أنس or ^أ نت

PRETERITE, 'I was, or have been,' etc.

	SINGULAR.
1st Pers.	من ^أ أنا or ^أ أنا or ^أ أنا or ^أ أنا
2nd „	تو ^أ أتے or ^أ تے or ^أ تے or ^أ تے
3rd „	آ ^أ أت or ^أ ت or ^أ ت or ^أ ت

PLURAL.

1st Pers.	ما ^أ أين or ^أ أين or ^أ أين or ^أ أين
2nd „	شما ^أ أت or ^أ ت or ^أ ت or ^أ ت
3rd „	آ ^أ أنس or ^أ أنس or ^أ أنس or ^أ أنس

